THE UNITED CHURCH Observer

LUME 17 MAY 15, 1955 5 NUMBER 6

OLDENBURG LIBRARY PACIFIC SCHOOL OF RELIGION

ndia Film Vins National Award

'here None Shall Thirst" first in its class

HERE None Shall Thirst, the moving and artistic missionary film produced Rev. Anson Moorhouse under auspices of the Missionary ucation Committee of The ited Church of Canada, has n awarded the Canadian Film ard for 1954 in its class. The ation declares that the first ard is "for the sensitive hand- g of a complex subject inter- ted through extraordinarily utiful visual imagery enriched the skilful use of music."

'Only four films won First ard honours in the six cate- ies of this year's competition of Canadian Film Awards." The al number of films submitted s seventy, over half of them ng in the same category as the ited Church film. There were ns by all the well-known non- vernment producers in Canada. e subjects ranged through sport, lustry, entertainment, education. e United Church of Canada s the only Church to enter a n.

The best films made in Canada decided by men and women presenting the film interest consumer groups — such as ucation, business, the arts, vernment, the professions. The judicators of this category cluded Mr. G. H. Miller, Ontario pt. of Education; Miss Suzanne rriere, lawyer, Dept. of External fairs; Miss Kathleen M. Fen- ck, Curator National Art llery; Mr. George McCracken, Bureau of rrent Affairs, Dept. of National Defence; Henry Seywerd, Canadian Citizenship uncil.

This Award, won entirely on its merits ainst all comers, indicates the high stand- l which The United Church of Canada s achieved in this field.

In producing this film Mr. Moorhouse opted a technique that is basically sound though not generally practised by the profession. He spent three months in India studying the life and manners of the people, living in their homes and gaining their confidence before writing the script or taking pictures. No Indian professional actors or technicians were used. The characters are all people living in an ordinary Christian environment and facing problems that new Christians have to meet. Colour, interpretation, accuracy, and aesthetic sense all had to be taken into account by Mr. Moorhouse as he made this film. The music and sound were recorded on the spot.

The United Church of Canada has broken into a new field of communication and by all standards has been judged as doing a very first class and original piece of work. The film was judged in open competition with the best in Canada.

Rev. Anson Moorhouse, Producer of United Church Film "Where None Shall Thirst"

The Church on Lulu Island

Truly It's a Great Time To Be Alive

G. RUPERT EVANS, Lulu Island, Vancouver, B.C.

The population of Richmond Municipality (the greater part of which comprises Lulu Island) was 9,600 in 1941, 19,600 in 1951, is 23,000 today, and will be 40,000 by the 1961 census. For this summer alone 2,400 new homes are planned.

The story of the part the Church is playing on Lulu Island is told by the minister.

Church life in Canada is much more vibrant than in England, Rev. G. Rupert Evans has found since he returned to his native British Columbia after spending his school years and early ministry in England.

Ten years ago, Brighouse was a rural township with a store or two, which had little except its proximity to Vancouver to distinguish it from scores of other villages in the Delta and Fraser valley.

This proximity to "The Big City" has wrought a transformation in less than a decade, and the Brighouse of today is a thriving suburban shopping centre serving a large population.

This development has given rise to growing pains which affect many aspects of community life; not least the Churches.

Venture of Faith

Brighouse United is a typical example of the effect of "overnight" development upon a rural Church.

The 36 Charter members who built the original timber Church in 1926 erected a building suitable for the needs of the day. Within ten years it became evident that the accommodation was totally inadequate, and the present stucco Church was opened in 1940, the old Church being used for Sunday School purposes.

This became too small for the needs of the work so quickly that the Church made a great venture of faith and built a large hall and Christian education centre in 1952, which seemed almost too big. This splendid hall, now valued at $40,000, was built by voluntary labour under the auspices of the AOTS Men's Club.

So rapid, however, is the growth of Brighouse that all these facilities are now crowded to the doors.

The Church is full every Sunday morning. Recently instituted evening services are filling the Church a second time each Sunday, and 300 children tax the capacity of the Christian education centre to the utmost.

Large Fellowship

In a community where houses are springing up almost overnight the Church must act quickly if it is not to miss the boat, and plans are already being formulated to double the size of the Church and add two extra classrooms.

Brighouse United Church has built up a large fellowship which extends over the week to cover five women's groups, a large AOTS Men's Club, and six youth groups.

In a new area this fellowship on a week day is a valuable means of building up community life, and the Churches are playing an unobtrusive, but vital part, in giving newcomers the sense of "belonging."

Many of the young married couples moving out from the city to build a home on Lulu Island are lonely. This is particularly true of the wives, who are alone in a strange neighbourhood, with husband at work and children at school.

It is surprising how many families whose connection with the Church was very tenuous, are drawn into Church-centred fellowships, if they find the Church waiting for them in a new subdivision.

The experience of Brighouse is just a reflection of the situation in Canada as a whole. The experience of the Church right across the nation is that where the Church is in at the beginning of a community, 80 per cent. of the people are brought into the fellowship. If the new sub-division has to wait two years for a Church the interest drops to 50 per cent. of the community.

Wait for five years and the figure drops to 20 per cent.

Wait ten years and it is extremely difficult for the Church to find a footing at all.

At Brighouse we thank God for the vision and courage of those who built the first wooden Church amid the fields in 1926.

They built better than they knew.

Thanks to them the Church is in at the beginning.

These are exciting days at Brighouse. The whole community is pulsing with life and is growing daily.

Both Church and community have growing pains, but the problems of success are being tackled with vigour and imagination.

All the portents show that the Church and community will grow together. We have doubled in the last decade. We shall at least double again in the next ten years.

Truly, out here on Lulu Island, this is a great time to be alive.

The Vancouver Sun

THE DOORBELL RANG . . .

R. J. FRASER, Ottawa, Ont.

Face Values!

"No coatsleeve religion for me," said a churchman friend, declining the invitation to the men's conference. "I don' carry mine there — I was brought up a Presbyterian."

"So was I," I informed him. "And carried it in my face. It was awful to see. The record has it that a photo was kept handy with which to frighten the children into obedience. Stand on St. Catherine, or Yonge Street, or Sparks or Barrington, Portage or Burrard —'Main Street' of any man's town—and watch the world go by. You see people's religion in their faces. Worry and fear, lonesomeness and lust, hopelessness and hate. So often."

What are face values? A high pressure briefing expert at a salesmen's rally declared, "Your face is your fortune! Sell yourself and you'll sell your product." One man ejaculated: "Say, if some of us started out to sell our selves, we'd find we were dishing out a pretty phony line of goods!"

There are other face values, however—that blessed shine that comes from the inner glow of a newly-found peace and a cleaned-up conscience. You see it in the recently changed, as in the brightening smile and sparkling eye of the young woman who came in and told of the reunion with the God of her childhood. She was a teacher in an exclusive ladies' school, and granddaughter of an archdeacon, as well. "In England," she said, "I had a little girl's conversion experience of Jesus. Then came schooling—you know, the 'higher education,' and the 'sophisticated life' and all that? I said, 'Good-bye, God, I'm going to college. God, good-bye!' But I added, 'If you really mean you want me, will you please pick me up again, somewhere along the way. Good-bye, God!'" She laughed, joyously. And then saw the evidence of the recov the transformation, in her fac

Outside Jerusalem's walls oth saw it in the martyred Steph All those who sat in judgm the "council"; and the man on street, the cynic and the skep and those who threw the sto Luke, the physician, reported t they "saw his face as it had b the face of an angel."

Face values! Far in the No country we had a friend carry mail packets to the outposts. was also a reserve officer in W nipeg's crack military unit, Fort Garry Horse. Crossing Gr Slave lake in a small motorb the first of that latitude's ea storms burst upon him, and weather and darkness worse his craft was flung about and mounting waves threatened swamp it any moment. He t us, "I decided this is the end. can never make the shore. H can I blank out all my though Doing something — reading, haps. I hauled the soaked n bags into the cabin where we a lantern, and slit open His M esty's mail. A parcel of books, I tore it open. I started to r the first one to hand—and t nothing could have made me st What the writer was telling as though he had known me his life, was written in the ti 'For Sinners Only'! I read even when the wind had chop around, and lessened, and we w making the other side. I read until we pulled in amongst rocks and got ashore, near Yell knife. Already I was feveris planning to get out with the f winter dog trains going south

Over the very first snow tr he mushed to the settlemen then took rail to Winnipeg. had to get out! Had to!" explained. "That book! To f someone with whom to talk it

(*Continued on page* 24)

Westinghouse Photo

Women members of the Woman's Association and of the Woodbridge Chu gave valuable assistance during Hurricane Hazel and the following we Rev. J. A. H. Hodgson is shown above giving a brief address to the W.A. the theme "It's today lived at its best that makes the future, and one can anything for one day."

r. Hodgson Hurricane azel

odbridge Church the Rescue

. COCKMAN,
lton, Ontario

STIRRING EXAMPLE of leadership emerged from Hurricane Hazel at Wood-e, Ont., and has continued ccupy months of inspiring ual and material guidance to victims on the part of the plain of Hurricane Hazel," J. A. H. Hodgson of the ed Church.

hat happened to Mr. Hodgson bitter mid-October night l happen to any solicitous chman. Concerned with the tic flight of valley people to er ground, and the village als' effort to provide shelter, Hodgson quietly offered his rch as a temporary relief re to help bring order out of s.

he next time he dropped by it to find that his Church was ict headquarters and that he in charge of operations.

ev. A. B. Cathcart, the Ang-n minister in the village, ng in vigorously to help him inister relief. The Presbyterian ister, Dr. John Ross, handled l supplies at the Church. They ted clothing to the school itorium, bedding and house nishings to the arena, overflow plies to the Orange Hall and Legion.

Ieanwhile, the Red Cross was ulating 4,000 flood victims villagers in Mr. Hodgson's rch Hall. When communica-n lines were re-established with outside world, women hurried the Church from the country-, waved their magic wands, produced laden dinner tables. one group finished, another laced it like shift workers.

By nightfall, all victims were eted and bedded in village mes. But for Mr. and Mrs. dgson and their co-workers, re was no sleep for 48 hours.

Emergency Housing

The Woman's Association and ers of the Church rallied to the ergency for the next two weeks, ving 1,000 meals per day and ing other aid. When it appeared Church and its minister had led their role of mercy, the lage Council rewarded Mr. dgson with another five months leadership. The reeve and the uncil gave him a committee, eir staunch support, and some rical help to administer the ergency housing unit material-ng in the Woodbridge Fair grounds across the street from the United Church.

Westinghouse Photo

Midway between Hurricane Hazel and their mid-May deadline to evacuate, wives in the Woodbridge Emergency Housing Unit discuss future plans while they do their family wash. Machines and irons are busy from early morning to late night. Canadian Westinghouse donated the laundry equipment and services it free. Rev. J. A. H. Hodgson, third from right, "The Chaplain of Hurricane Hazel" at Woodbridge, supervises the housing unit. Left, expecting company, Mrs. Murray Williams brews a pot of tea in one of the 30 Government trailers. Right, Vernon Nowaczyk, 3½, gives his parents pointers on cooking for the families in the emergency unit. John and Mrs. Nowaczyk see that men on shifts get 24-hour chef service in the dining hall.

Heartened by co-operation from the W.A., the Red Cross, the Salvation Army, Woodbridge villagers and hundreds more, Mr. Hodgson shouldered the heavy responsibility, directing it from his Church office.

The Provincial Government purchased and installed in the Fair grounds 30 trailers, each furnished to sleep six people. These were quickly occupied by families needing special attention. Expectant mothers had priority.

A sturdy, three-winged Ranch House was built, comprising two and three-room apartments, with accommodation for 28 families. For furnishings and decorations, the Ontario Hurricane Relief Committee turned to Robert Simpson's president, E. G. Burton, who declared an emergency in his organization. His interior decorator, Stewart Bell, chose eight basic colour schemes to vary the apartments and give tenants an individual feeling of ownership. Mr. Hodgson's duties were made easier by the comfort and contentment of his families.

Canadian Westinghouse set up free of charge a battery of washing machines and dryers and a row of irons and ironing boards in a common laundry. From early morning until 11 at night, wives take their turns with the family wash. Mr. Hodgson drops by to see that the operation is progressing smoothly. Westinghouse also gave refrigerators to the United Church and other Churches in the flood area which helped in the emergency.

In a neat communal dining room, 24-hour chef service accommodates families and shift workers at cost price. The Government subsidizes the difference between actual cost and the still more modest price families pay of 25 cents a meal and "two children for a quarter." They pay only a $45 service charge for rent, light and heat.

Task Ended

Mr. Hodgson's task is nearly ended. Families have until mid-May to evacuate the Woodbridge unit and to move to quarters of their own. Many have already done so. A few homes will be available on the village outskirts for rental or purchase. Trailer families must go farther afield as there is no trailer camp since "Hazel" liquidated the Fundale Trailer Park in the valley.

According to officials, the dollars that Woodbridge victims are able to save through this well-organized effort, will help them establish new homes and rebuild their lives. Some had arrived from Great Britain only recently. Some were newly married and expecting families. Without exception, all suffered severe loss and most were left destitute.

The eldest couple—the Robert Edwards—were separated in the hurricane. Mr. Edwards, ill and shaken, took temporary shelter in a son's crowded home, and Mrs. Edwards, also suffering from shock, went miles distant to a daughter's. A two-room apartment in the housing unit brought them together again while they await an extension to another daughter's home in North Bay. On a wall of their apartment a plaque reads "Have you prayed about it?"

Mrs. Edwards says every victim of the hurricane must have "prayed about it" judging by the help that descended from all directions.

THE UNITED CHURCH Observer

Published under authority of The General Council
by The United Church Publishing House
299 Queen Street W., Toronto
A. J. Wilson, B.A., D.D.,
Editor-in-Chief and Managing Editor
Wm. J. Bradshaw, Circulation and Advertising Manager
Issued Twice Each Month—The First and Fifteenth
Subscription rate $2.00 a year, payable in advance
to any address in the world
Authorized as second class mail, Post Office Dept., Ottawa
Old Series, Vol. 125—No. 13 New Series, Vol. 17—No. 6

A GREAT ACHIEVEMENT

Rev. Anson Moorhouse is one of our United Church ministers who has chosen to exercise his ministry through the moving picture film. There was some head shaking when he was appointed to his present position. Dr. Beaton, whose vision inspired the Church's entrance into the motion picture field, had a great deal of opposition to overcome. The Church was not ready to embark on such an adventure, and anyway it would cost too much money, it was said. But wisdom is justified of her children. Mr. Moorhouse, beginning in a small way and with inadequate equipment, has continued to produce moving pictures that have improved in technique and effective appeal.

This year the film "Where None Shall Thirst" has won the first award in its class in the Canadian Film Awards competition. This is not an amateur affair. In the contest, films were entered by all the leading producers in Canada. The films embraced all manner of subjects, many being done by the professional producers.

The Missionary Education Committee has, of course, no equipment to compete with that of the commercial interests, and it has to keep a close watch on a limited budget. Commenting on this, Mr. Moorhouse says, "The prime motive in film making is that you have something to say. The effectiveness with which you express your ideas determines the quality of the film. European film makers have indicated time and again that this can be proportionate to imagination and resourcefulness rather than to budgets."

Mr. Moorhouse exemplifies his own ideals. Being a minister sensitive to human need in all aspects, he seeks to interpret these in an understanding manner and to portray in an accurate and impelling way the efforts of the Church to meet these needs.

The Missionary Education Committee, of which Dr. Gerald Bell is Secretary, Mr. Moorhouse and his associate, Miss Shirley Tyte, particularly, are to be congratulated on this new honour, one which will in a way be shared by the whole Church.

PENSION PROTEST

The Huron Presbytery of The United Church of Canada has issued a twelve-page pamphlet on The Pension Fund of the Church, which is being distributed to Presbyteries and members. It is unique among Church documents in that it can be understood at the first reading. It is direct, clear and explicit. The illustrations are homey and effectively explain.

The pamphlet is a protest against the changes which the Sackville Council made in the distribution of the ministerial Pension Fund benefits. It points out that prior to the Sixteenth General Council every minister paid into the Pension Fund at the rate of 5 per cent. of his annual salary, and on retirement all received the same annuity. The Council at Sackville changed this. Now every minister pays into the Fund 5 per cent. of his annual salary as formerly but receives a pension benefit of 1¼ per cent. of the amount paid in through the years. Instead of all ministers receiving the same pension on retirement, the annuity will be based on their payment to the fund. The ministers who have received the largest salaries will thus draw the largest pensions.

The Huron Presbytery would scrap the legislation passed by the Sixteenth General Council and substitute for it a modification of the former plan. Under this plan every member of the Pension Fund would pay into the fund the regular 5 per cent. of salary. He would receive 1¼ per cent. pension credit based on the average salary throughout the Church. In other words, every man would receive in any year the same pension credit, and on retirement each would receive the same annuity.

So far as we can recall, this is the first time since Union that such an organized and official Presbytery effort has been made to change General Council action. It shows how deep the feeling lies. The Pension Board and the Executive of the General Council cannot very well ignore this rising tide of opposition.

PENTECOST

Pentecost has been called the Church's lost Holy Day. In the early Church it took precedence over Christmas and Easter as a festival of the Church year. In the Reform Churches, the recognition of Pentecost has little or no place at all. In others it receives some ecclesiastical notice, while in some areas it has become an ostensible reason for a secular holiday.

Since the inauguration of The World Council of Churches, this great world-wide Church organization has sought the recovery of Pentecost as the third great festival of the Church year. This is a laudable aim so long as the business interests do not beat them to the draw and use the occasion to stimulate sales. Of course it might be a bi difficult for business concerns to find a sloga which would play up the descent of the Hol Spirit for commercial purposes. Still the are very ingenious.

If the observance of Pentecost is only t be another Easter parade or Christma spending spree or a Whitsuntide holiday b the sea, we can very well leave the Churc calendar as it stands.

Nevertheless there is a place within th Church for the observance of Pentecos Pentecost is the birthday of the Churc Jesus had assured His disciples that H would return. He returned as He had pron ised fifty days after Easter. On that da the Christian group became aware that th Gospel of Jesus had a world-wide missio "Parthians, Medes, Elamites, residents i Mesopotamia, in Judaea and Cappadocia, i Pontus and Asia, in Phrygia and Pamphyli . . . We hear all these men talking of th triumph of God in our own languages! The Gospel of Jesus Christ was for a peoples and nations.

These men received a baptism of the Hol Spirit. They went out inspired and submi sive to Christ's will to turn the world upsi down. If in the modern world the dri towards paganism which marks our cultu is to be halted, and men and women broug to sanity, it will be through spirit-filled me and women. If on Pentecost Sunday, whic this year falls on May 29th, the followers Christ will open their hearts for a ne baptism of the Holy Spirit and impelled that dynamic go forward in confidence ar assurance of the final triumph of Christ, will be a great experience for the Church. will give the United Church in particul the consecrated impetus she needs as she se out on her national evangelistic campaign

NO FANATICS THERE

Temperance people are often labell fanatics. But few would describe the m who pilot our passenger aeroplanes as fa atics. Yet the world-wide organization airline pilots meeting recently in Montre condemned by resolution the present practi of serving liquor to passengers on boa planes. "The competitive use of alcoho drinks aboard aircraft creates an atmosphe of potential hazard," the Pilots' Associati says. A good thing, at least, the men charg with the safety of the passengers are awa of the danger.

"LIVING WITH PEACE OF MIND

On page 9 there is a little article by Kir Page. It is taken from a collection of simil articles which Dr. Page publishes regula under the title, Living With Peace of Mi They are done on a purely non-profit ba If ministers would like the 1955 series th may be obtained free of charge on requ in booklet form. Write Kirby Page, B 247, LaHabra, California.

he Genius of Einstein

N A. IRVING, Victoria College, University of Toronto

tribute given by Professor John rving, over the C.B.C., on April 1955, as a Memorial to Dr. rt Einstein, following the death he scientist.

he last time I saw Einstein in May, two years ago. t that time, while doing arch in Philosophy at Yale, I my son Allan, then just over t years old, on a holiday trip isit old friends in New York Princeton.

had known Einstein well when as teaching at Princeton Uniity in the nineteen-thirties. I d him if I might bring my ng son to his house to meet . He responded enthusiastic- . Not wishing to make Allan ehensive, I did not tell him hing about Einstein's great- as a scientist or person.

hen we arrived at the famous board house on Mercer Street, stein came to the door himself. discovered immediately that boy was keenly interested in e travel. Then the two of n had a lively talk about the ibility of a trip to the moon. iew of a recent announcement n Moscow, it is interesting to ll that Einstein told us that now have enough scientific wledge to launch an expedition he moon. The difficulties, he , are practical and financial, theoretical.

have never seen Einstein more nated, more amusing, more xed, more lovable than he was hat beautiful morning. As we good-bye, he chuckled, and the boy, almost exactly 66 rs younger, that he would not llowed to lead the first journey he moon unless he was very, good at number work!

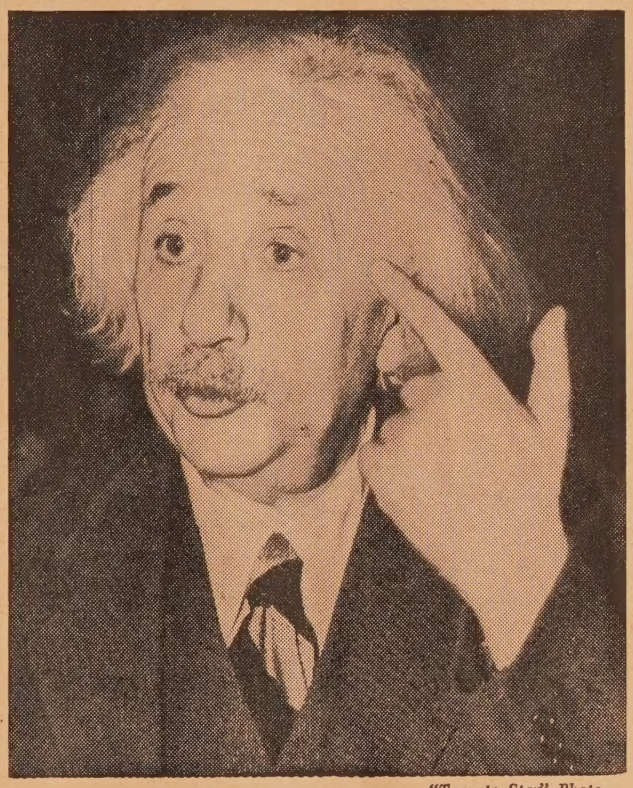
llan and I walked up Mercer eet in silence, through the nolia-scented air. Suddenly, boy looked back at Einstein's e, and said in a tone of utmost rise: "Dad, who is that man? s the best man we've met yet"

World Figure

Vith the death of Dr. Albert stein at Princeton, New Jer- on April 18th, the world lost leading citizen and science its atest genius since Sir Isaac vton.

Iis contributions to Mathemat- Physics have revolutionized scientific conceptions of the verse. They have also had pro- nd philosophical implications. y have made it necessary for to develop a new theory of ity, and a new philosophy of and of the human mind. stein was the father of the nic age. I believe that this ievement will eventually force nkind to organize a world ernment.

Iis genius was already apparent years ago when he published first article, **On the Electro- namics of Moving Bodies.** In this essay, he boldly challenged the law of gravitation and the conception of the physical universe which Newton developed nearly three hundred years ago. This was the first statement of what later was to become famous as the **Special Theory of Relativity.**



"Toronto Star" Photo

DR. ALBERT EINSTEIN

May 14, 1879—April 18, 1955

In 1913 Einstein became Director of the Kaiser Wilhelm Institute for Physics in Berlin, which gave him the opportunity to arrange and formulate the scientific ideas he had been working out during the previous eight years. He now began the preparation of his great work, which was published in 1916 as **The General Theory of Relativity.**

In 1929 he announced his **Unitary Field Theory,** which was an attempt to reduce the laws of gravitation and electro-magnetics to a unified system of co-ordinated mathematics. This fusion was achieved by the use of a new kind of space-time geometry specially designed for the purpose.

To Princeton

In 1932, Einstein was appointed Professor of Mathematics and Theoretical Physics in the Institute for Advanced Study at Princeton. The original intention, that Einstein would spend half of each year in Berlin, was suddenly changed when the Nazis came to power in Germany. Mrs. Einstein told me in 1934 that Hitler's Brown Shirts "had smashed their home in Germany to splinters."

Thus it came about that Einstein spent the last 22 years of his life in Princeton—a town of unparalleled beauty, which has become the mathematical centre of the world. He spent those years in a consecrated search for a simple set of logically coherent laws, embodied in mathematical formulae, that would unify the field of gravitation with the field of electro-magnetism. The solution of this final problem eluded him, although in 1950, and again in 1953, he announced that he was close to the goal.

On the eve of the outbreak of the Second World War, Einstein became convinced that recent discoveries in experimental physics had made it possible to set up a nuclear chain reaction in a large mass of uranium by which vast amounts of power and large quantities of radium-like elements would be generated. Realizing what the Nazis might do with such a weapon, Einstein persuaded President Roosevelt to undertake the atomic bomb project. Thus, by one of the great ironies of history, Einstein, the outstanding pacifist of modern times, initiated the atomic age in warfare.

Scientific Development

What did Einstein contribute to the development of science? Mathematical Physics, as we know it today, began with Einstein's re-examination of the foundations of the classical physics of Galileo and Newton. I should like to emphasize that, in this re-examination, Einstein was immeasurably assisted by his profound study of three great philosophers — David Hume, Immanuel Kant, and Ernst Mach.

During this re-examination Einstein discovered the very abstract theory called the "special theory of relativity." In pursuing the special theory of relativity to its mathematical consequences, he came upon the equation known as the mass-energy equation, $E=MC^2$.

$E=MC^2$: This equation tells us that the law of the conservation of mass does not hold, but that instead a single law of the conservation of mass and energy holds. This tells us that it is possible to derive energy directly from matter itself — as well as merely from other stores of energy. Moreover, the equation specifies that if energy could be so derived directly from mass, a leverage involving the square of the number, 186,000 would be at our disposal, making possible the release from a very small amount of matter of a tremendous amount of energy, exceeding in quantity anything engineers had imagined previously, even as a possibility. On a fateful morning in August, 1945, the consequences of Einstein's special theory of relativity were seen in the blinding flash at Hiroshima. All matter is speed and flame.

But the first effect of Einstein's special theory of relativity was philosophical rather than technological in character. Philosophers and theoretical physicists alike had to revise their conception of the universe. This is evidenced by the books which were best sellers between the First and Second World Wars. These books of Jeans, Eddington, and Whitehead expounded the philosophical implications of Einstein's special theory and general theory of relativity.

A New Philosophy

The fact that the first impact of Einstein's new physics was philosophical in character points up a prevalent error committed by people unacquainted with science who talk about its ethical and social consequences. This error consists in equating science with only one part of itself — the applied practical part. Science has its basic theoretical assumptions and its philosophical part also. In the case of Einstein's scientific theories, these assumptions are exceedingly abstract. They involve the way in which we must regard space and time in their relation to one another and to matter. Moreover, Einstein's theories require us to regard these abstract relationships as quite other than what they were supposed to be by Clerk Maxwell, Isaac Newton, or Aristotle. Hence Einstein's discoveries have given us a new philosophy and a new way of conceiving of the observable raw data of our experience. This, I want to emphasize, is as much an implication of Einstein's mathematical physics for society as is the atomic age and the atomic bomb.

DEDICATIONS

St. Paul's Church, Garson, Ontario.

The Garson-Falconbridge, Ont., Charge, Rev. James W. Young, minister, was formed in February 1954. A month later the first sod for the new St. Paul's Church, Garson, was turned by the senior elder, Mr. Robert Jack. A financial campaign for $27,500 began the same day. Construction was started, and members of the congregation working in spare time to assist the foreman and two carpenters, contributed 170 hours a month each, designed the building, and did a great deal of the work. It was dedicated in December 1954. Valued at $55,000, it cost $36,000 equipped (less pews and organ), and has an indebtedness of $18,000, covered by pledges. Mr. Ted Brankley was chairman of the Building Committee and Mr. Harold Bondette of the Finance Committee.

The Manse of the Garson-Falconbridge Charge.

New Manse

The Falconbridge congregation offered to construct and furnish the manse. Mr. Robert Moore chaired the construction committee, and work went ahead speedily with volunteer labour. The minister and his family moved in in September. Valued at $15,000, built for $9,500, and furnished for $1,700 by the W.A., the present indebtedness is about $3,500. This amount and landscaping cost is covered by pledges from the 95 member families.

The congregation increased its M. and M. givings by 35 per cent. in 1953, the two congregations increased their 1954 givings 16½ per cent. over 1953. Twenty new members were received on profession of faith, and twenty-five by transfer.

The Duval (Sask.) Church had a new Hammond electric organ dedicated by Mr. A. E. Cross of St. Andrew's College, Saskatoon, at a recent evening service.

Central Church, Woodstock, Ontario, Rev. J. Verner McNeely, minister, has recently added a large new wing to the Church building. The need for further accommodation had become urgent since the Church now serves 500 families and over 1,800 people. The total cost was $65,000.

The new building is a two-floor addition, the main floor consisting of a Church parlour; a large kitchen, modern in every respect; a Church office; and a minister's vestry. The second floor, adjacent to the Sunday School hall, is devoted to Sunday School and Christian Education work, with a large primary and beginners' room, three classrooms, a Sunday School office, and washroom facilities. A basement youth room is also included to serve Y.P.U., girls' and boys' week-day activities.

The congregation decided to undertake the project on a three-year financial plan rather than by mortgage. Organization proceeded throughout the spring and an every-home canvass was held in May 1954. In one week the total amount was subscribed by cash or three-year pledges.

Building started almost immediately and was completed by December. In addition to the inspiring leadership of Mr. McNeely, and a hard-working group of committee members, much enthusiasm was kindled by Rev. Waldemar Williams of Hamilton, who was the speaker at the organizational supper in May and at the Dedication on December 12th.

"Building today for the Church of tomorrow" was the slogan of the Extension Committee, and in her 80th year Central Church has facilities for the varied interests of a modern Church.

Holloway Street Church, Belleville, Ontario, Rev. Sidney E. Larman, minister, dedicated a new Chancel and Intermediate Choir gowns recently. Rev. E. A. MacKenzie, Principal of Albert College, preached the sermon. Rev. G. Minielly, Chairman of Belleville Presbytery, presided at the afternoon Vesper Praise Service presented by the three choirs.

The new chancel is of oak, dignified and graceful, with the Crest symbols placed on the central panel. Special lighting allows for varied effects.

The Woman's Association presented the choir gowns, and two massive flower stands were presented by Mr. and Mrs. Garnet Dobbs, in memory of their son, Robert; while the Bible Marker was given by the Y.P.U.

The minister recently dedicated a new Communion Table and received 37 new memberships.

The Clerk of Session, Mr. J. D. Robertson, was the Chairman of the Renovation Committee, and Mr. O. Jonassen, Sydenham, the architect and builder.

A new parsonage overlooking the Bay of Quinte was recently purchased, and the W.A. sponsored Open House attended by a large number.

Marysville (N.B.) Church, Rev. Eldon A. Gunn, minister, recently dedicated a stained glass window to the memory of Dick Donahee, who gave diligent care to the building and grounds as the janitor, taught a group of boys in Sunday School, and rendered a special ministry through his gift of music. He was twenty-three years old. Following his death, a committee was set up by the Sunday School to erect a suitable memorial. The window was built under their leadership, and placed directly above the choir. Depicting The Good Shepherd, it stands as an honour to the Church and in memory of one who served her well.

Sprucedale (Ont.) Church, Rev. M. J. Barnard, supply minister, is Chatham's newest Church. It was recently dedicated, with Rev. John Walker, London Conference President, conducting the service. Work was begun four years ago when the congregation was constituted. Mr. Walker in his address told the people they had shown great spiritual strength in their efforts to build the Church. Taking part in the service were Rev. F. Roberts, Rev. C. G. Park, Mr. William Grant, Treasurer of Kent Presbytery Church Extension Fund, Rev. J. C. Eastcott, Rev. George Sparling, D.D., supervising pastor, Dr. R. S. Johnston and Rev. John Barnard, father of the minister.

Cooke's Church, Kingston, Ont., Rev. Lawrence H. Turner, minister, officially opened the William and Jean Jackson Memorial Wing following the dedication by Rev. H. W. Cliff, D.D., minister emeritus. At the pre-dedication service, conducted by the minister, Rev. H. C. Wolfraim, President of the Bay of Quinte Conference, preached the sermon.

Dr. Cliff, who served Cooke's Church for twenty-five years, told the congregation the opening of the kitchen wing was a dream come true. Conference and Presbytery officers and ministers of Churches in the community were present.

St. Stephen's Church, Hudson Bay, Sask., Rev. R. J. McLellan, minister, has ordered new pews from a local contractor, Mr. W. Slowski.

The new Church at Carr, Ontario.

The Carr (Ont.) Church, Re R. J. McCrea, minister, after s months of work in which the me gave free labour, the building completed and dedicated. Rev. A. A. Lyttle, D.D., Superintendent Missions, conducted the servic assisted by the minister, and Re F. L. H. Stymiest and Rev. E. Knowles, Powassan. Each of th three services had capacity co gregations.

St. Paul's Church, Edmundsto N.B., Rev. E. M. Baird, ministe recently dedicated their ne Church Hall. The President of th Maritime Conference, Rev. Jam Fraser, gave the address.

The service was conducted the minister, assisted by Mr. D. Stewart and Rev. J. D. Ma Donald of Woodstock Presbyter The chairman, Rev. H. B. O'Brie pronounced the Hall official dedicated and opened.

It was erected at a cost of abo $60,000, with an additional $5,00 authorized for furnishings, sta and renovation materials for th adjoining basement. Men of th Church are doing the interi work, led by a special committ of Messrs. F. Miller, E. L. Howi R. E. DeLong, O. C. Richards, D. Williams.

Following a Supper the St. Pau Edmundston, N.B., congregati attended the dedication service of t new Hall. Shown above are: Mr. H. Emory (left) on behalf of Finan and Building Committees presenti the keys of the new building to M D. M. Canders, Chairman of the Bo of Managers.

PEOPLE

›lden Wedding lebration

ıurch, civic, and general pub- ribute was extended to Mr. Mrs. Harry Russell, pioneer ents of Fort William, Ont., the occasion of the celebra- of their recent Golden lding Anniversary. Among tings and congratulations was luminated scroll from Premier t.

r. Russell settled in Fort iam in 1902 and entered into construction business. As a g churchman, he became e in the work of Wesley hodist) United Church, and one of the founders of its broadening activities. As of the contracting firm of sell Bros. he built the present rch edifice (opened in 1910) has been one of the congre- on's stalwarts for more than a century.

1905, Harry Russell and l Ney were married in Knox rch, Midland, Ontario. Upon blishing their home in Fort iam, they entered into the life he Church, and their names indelibly written in every e of its work and service. Mrs. sell has been active in all ıen's activities, including lead- ip in the Woman's Association the Missionary Society, for years. As in their home life, Russells' Church life has been ıys as a team, inspired by mon interest and devotion.

r. Russell has served 25 years member of the Church choir, years as a Sunday School her, member of the Official rd for 52 years, trustee for 40 years, a member of the ion for 30 years, representa- to Manitoba Conference for years, and representative on erior Presbytery for 29 years, uding 11 years as its treas- .

s a citizen, Mr. Russell has ıd time also to serve in many ıcities for the improvement of in his adopted city. He has ed as a city Alderman, and several welfare organizations uding the Board of Directors he Y.M.C.A. As a sportsman, has been an active curler for y years.

he Russells have two daugh- , Vera, Mrs. Jack Love of uth, Minnesota, and Marguer- wife of the Rev. Archibald achlan, United Church min- at Ajax, Ontario.

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ev. Moir A. J. Waters, min- r of First United Church, oria, and President of the ish Columbia Conference, has pted a call from Port Nelson ted Church, Ont. Mr. Waters be leaving Victoria at the end une to take up his new duties.

Mr. and Mrs. Harry Russell, Fort William, Ontario, were honoured by Church, City and the general public on the occasion of the celebration of their Golden Wedding.

Indian Workers at Five Oaks

A Week-end Retreat for Indian Workers was held at Five Oaks recently with 25 pastors, laymen and women workers present from the Reservations at Saugeen, Cape Croker, St. Clair, Walpole, Moraviantown, Muncey and Grand River. "Looking Unto Jesus" was the theme of the programme arranged by Rev. E. Joblin of Muncey and Rev. Beverly Oaten of Five Oaks. The Devotional periods were taken by different representatives of the Reserves, while Mr. Oaten and Rev. Jane Bone of the Five Oaks staff gave the addresses. Discussion groups were most profitable.

Dr. S. B. Stokes, Home Missions Supt., conducted the Sunday morning service, which followed a Communion Service, and Rev. J. L. McFadden was preacher.

The Frobisher (Sask.) Church Choir were presented with gowns by the wife and family of the late Mr. W. L. Brandon, who passed away May 26, 1954.

St. Andrew's Church, Mission City, B.C., carried out a mortgage-burning ceremony recently, the mortgage of $5,000 on the manse having been paid off. Appreciation of the efforts of the women's organizations in raising funds was expressed. Taking part in the ceremony were: Mr. C. J. Ward (left), member of Session; Rev. David Donaldson, who retires in June 1956, holds the mortgage, to which Mrs. John Gibbard, the oldest living member of the congregation, puts the light.

Study Faith of Church

At **Westdale Church, Hamilton, Ont.**, recently the Rt. Rev. George Dorey, D.D., Moderator of The United Church of Canada, addressed a dinner meeting of 95 students from McMaster University, dealing with the heritage of the United Church. Dr. Dorey stressed the contribution which each of the Churches entering Union had made. The Presbyterian Church, he said, came with a strong sense of Church above the State; the Congregationalist with a passionate love of freedom, and the Methodist with its sense of religion as it touched the common life.

This was the final gathering of a group that had been meeting throughout the year to study the various aspects of the faith of The United Church of Canada.

The experiment had been started by a group of seven students, of which Don Revell was chairman, and with him, Joy Cayley, Walter Marttila, Isobel Howard, Tom Lowden, Norm Aspin and Ellen Swinton. Dr. L. H. Cragg and Mr. G. S. French acted as faculty advisors.

Five meetings were held, at which lectures were given by Rev. H. J. McAvoy of Galt on "The History of the United Church," Mr. J. G. Coburn of Toronto on "Polity of the United Church," Rev. F. J. Baine of Stoney Creek on "The Sacrament of Baptism," and Rev. G. W. Birtch of Melrose Church, Hamilton, on "The Extension Work of the United Church."

At the close of the year a permanent organization was set up.

St. Andrew's and St. Paul's Church, Russell, Ont., Rev. Thos. McNaught, minister, has had the fine record of sending four of its young members into the ministry. They are Rev. William Allison Dempsey, now at Millgrove, Ont.; Rev. Robert McNaught, now on the Lanark charge; Kenneth Robinson, student who has served on mission fields, and an older brother, Wels Robinson, who gave up the profession of licensed druggist to become a student for the ministry.

Induction

Rev. John Milton Butler from Waterville, Quebec, was inducted into the Hespeler (Ont.) charge on Friday, January 14, 1955. Rev. R. T. Young, Interim Moderator, of Farringdon, conducted the induction service, assisted by Rev. T. T. Faichney, Galt, who preached the sermon and addressed the people and the minister. A number of ministers from the neighbouring and local charges attended the service, including the Chairman of the Presbytery, Mr. Norman Hamilton of Galt.

A reception was held after the service.

YOUNG ADULTS and MARRIED COUPLES

Christians in Action

JAMES A. TERRY, Oakville, Ontario

God has always worked to win and discipline men that they might be moulded into a harmonious community. Each generation has made fresh discoveries of the bearing of the "Gospel" on the problems of race, nation, family, economics, international relations, vocations, and has been forced to relate them to the situations of its own day. In the Epistle to the Philippians (Revised Version) the 3rd chapter and the 20th verse, it says, "Our citizenship is in Heaven," or as Moffatt puts it, "We are a colony of heaven." We must then interpret our highest Christian motives in the hard realm of the actual. We are citizens of two kingdoms, and living on earth we are Ambassadors of The Kingdom of which Christ is The Head. The first demand that is placed upon Christian Young Adults is that the Spirit of the Living Christ will burn its way into every social institution, every social process in which they take part so that the dross is consumed. It ought not to be our aim as Young Adults to go forth to set up new social agencies but rather to attempt to put the new wine of The Gospel into those which exist, but if they prove inadequate then we must build anew. Every service club having within its membership Christian Young Men will find that its motives and ideals are measured in the light of The Kingdom programme. Every Woman's Group will find that its aims are more spiritualized and fully realized because its membership contains women who are trying to make real their Christian faith. This faith which we have received is not an incident in life; it is the whole of life, and our social action is the method which we must use to make it manifest "that men seeing . . . may glorify our Father which is in heaven."

It is our responsibility ever to be on the alert to win individuals for Christ and His Kingdom. Our nation will be Christian not as we win men and women to "good fellowship" only, but as we win them to a full surrender to Christ. Social action for the Christian Young Adult begins with the spreading of "The Good News." It is our prime duty to expose evil, to encourage reform, and to prepare the public mind to receive it. We must at all times remember that we are part of a world-wide community and that there are no perpendicular or horizontal divisions.

Christians in Action

Let us now be quite specific in our approach to this problem of Christian Young Adults in action. There is nothing more important than "The Newcomer in our midst." That newcomer is within the walls of the Church, but he is also in our community. We cannot welcome him into our community or integrate him into our social structure if we as Canadians do not understand and appreciate it. Let us ask a few pertinent questions. Do you know the leaders of your municipality, your village, town or city? Do you know the men and women who represent you in the Provincial or Dominion Parliaments? Do you judge them according to first-hand knowledge

(*Continued on page* 24)

Delegates at Young Adult Council Rally in Hyatt Avenue Church, London, Ont., look over Literature Display. Left to right: John L. Hoyle, President; Rev. Frank Fidler, Associate Secretary Christian Education, guest speaker; Mrs. and Mr. Angus Muers, co-presidents Hyatt Ave. Church Wo-He-Lo Club; Norma Little, Dundas Centre Church; Max Porter, Centennial Church; and Einor Lindquist, President Dundas Centre Young Adult Fellowship.

Search the Scriptures

DR. AND MRS. DAN MacDOUGALL

Now to him that worketh is the reward not reckoned of grace but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Romans 4: 4, 5.

IN these two short verses the apostle Paul states one of the most important and unique features of our Christian faith—and gives the conditions for salvation.

The meaning will perhaps be clearer if the words "for salvation" are inserted after "worketh." Thus it would read: "Now to him that worketh for salvation . . ." In other words Paul is saying that if we do certain works of morality with the idea of building up the credit side of the ledger with God we are actually putting ourselves further in debt. Salvation comes only as a result of the unmerited gift (grace) of God. For any one of us to think that by his own efforts he can pay off all he owes to God would be like a lowly servant attempting to pay off the national debt with savings from his wages. It is simply impossible. However, God does not expect or demand this. Instead He asks only for one faith, and this faith will bring us into a right relationship with God (righteousness).

This faith of which Paul speaks, and without which it is impossible to please God (Heb. 12: 6) combines assent with reliance and belief with trust. Faith grows with experience. The scientist in his laboratory has learned that a given set of conditions will produce a certain result. As the experiment is repeated, always with the same result, his faith becomes unshakeable. Similarly, as we come into a closer relationship with God, our faith in His power and His redeeming love grows until we give Him complete control of our lives. Exercising this faith, the sinner is received and treated as if he were just and righteous, and hence the process is called justification by faith.

Send materials for Couples' Club and Young Adult Page to Mr. and Mrs. Bert Wood, 10 Oakwood Ave., Guelph, Ont.

London Holds Club Rally

Representatives from almost 3 Young Adult Clubs of Unite Churches throughout the Middl sex Presbytery met in Hyatt Av United Church, London, recent for the Annual Young Adu Council Rally.

The Wo-He-Lo (work, help a love) Club of Hyatt Ave. Chur was host to approximately 2 delegates, who filled the dow stairs assembly hall.

Ceremonies began with special Young Adult Church se vice in the main auditorium, wi Rev. Frank Fidler, Young Adu Secretary of The United Chur of Canada, as guest speaker. H told the young people, "The ma purpose in life is to work out t purposes of God in personal lif vocational life, family life, a social relationships." The mus was provided by Dundas Cent Young Adults choir, with Mr. Ja Brooks as choir leader.

Third National Conference Couples' Clubs and Young Adults – See page 2

Rev. Anne Graham of Metr politan United Church led t discussion on "Revitalizing Fa and Bible Study." She pointed o how important it was in fami life to have personal Bible Stu and of the Bible in the home. Re Frank Fidler led the study "Strengthening Christian Fam Life." Many discussions arose, a a great deal of help was gained leading a relationship with Chr in the home. Mr. Fidler stat that 500 new Adult groups h been formed in the United Chur across Canada recently. The th discussion group, "Ecumenicity Action," was led by the Centenn Church Welco Club. A film w shown in relationship with th and how everyone should str for Christian Faith.

A report on the Five Oa Christian Workers' Centre n Paris, Ontario, was given by R Beverly Oaten, and leaflets w distributed pertaining to week-e camps and courses coming up.

A Buzz Session was then led Rev. C. Husser, with "Why you here? What is your proble Ways and Means of new member Many groups told of their id and ways of this progress in th clubs, such as by sending me bers out to call on newcomers non-members; by letters sent to members each month; by h ing a map of programmes m out for the year; by having small group meet at memb homes for a social evening inviting others in; by discuss projects of the year, and hav discussion groups. A great d was derived from this, and e group got new ideas for advan ment and membership.

Beatrice Black

Dwelling Place

In the conviction that life can take on larger dimensions, the following lines were written by Edgar Frank, a one-time classmate of Dr. Alex Wilson, editor of this paper:

"How can you live in Goshen?
Said a friend from afar,
"This wretched country town
Where folks talk little things all year,
And plant their cabbage by the moon!"

Said I:

"I do not live in Goshen,
I live here, sleep here, work here:
Think in Greece,
Where Plato taught,
Where Phidias carved,
And Epictetus wrote.
I dwell in Italy,
Where Michael Angelo wrought
Colour, form and mass;
Where Cicero penned immortal
Lines,
And Dante sang undying songs.

"Think not my life is small
Because you see a puny place;
I live my books; I have my
Dreams;
A thousand souls have left for me
An enchantment that transcends
Both Time and Place.
And so I live in Paradise,
Not here."

Expanding these thoughts, Roy Page, known to millions through a lifetime of devotional writing for periodicals of large circulation, observes that, "Like a millionaire, any person may reside in many homes, in a town house or country residence, in a cottage at the beach and a cabin in the woods. He may journey with ancient Abraham to places he knows not whence, and wander in the wilderness with the children of Israel. He may mingle with the crowd and marvel at the gracious words spoken by Jesus, and watch the anguish of our Lord in Gethsemane. He may stand by the side of Saul and hold garments while Stephen is being stoned to death. He may become a troubadour with St. Francis and the little brothers, and he may become a cell-mate of George Fox in prison."

Beatitudes of the Risen Life

Blessed is the man whose heart today burns as he walks with Jesus by the way.

Blessed is the man who having not seen, yet believes.

Blessed is the man who hears the voice of the Risen Lord saying, "Peace be unto you."

Blessed is the man who accepts the glorious Master, Jesus Christ, as his Lord and his God, and worships him.

Blessed is the man who thus lives the power of the endless life through fellowship with the Risen Lord.

Blessed is the man whose words and deeds are day by day and every day a witness to the living and loving Lord.

Blessed is the man who obeys the Risen Lord's last great command and commission, "Go ye into all the world and preach my gospel, for unto him shall be fulfilled the Lord's promise, "Lo, I am with you alway, even unto the end."

Oliver Huckel

Prayer

"We also are men, of like nature with you, and bring you good news, that you should turn from these vain things to a living God who made the heaven and the earth and the sea and all that is in them." (Paul and Barnabas to the people of Lystra, as recorded in Acts 14: 8-18.)

ETERNAL RULER of the winds and waves, in the arching sky above the rich earth, and in the life that lives and moves around us, we have known thy greatness; but we know that thou art more than we can touch and see and feel. In the love of persons for one another we have known thy love; in the words men speak, we have heard thy word; but we know our words and loves are imperfect shadows of thy own.

Through the stillness and the storm of our own hearts, we hear the voice that spoke for our salvation in Christ our Lord.

In answer to that call, we offer thee our praise, that seeing thee in every thing and every thing in thee, we may live our days without fear, through the same Jesus Christ our Lord. Amen.

Reid Isaac

DEVOTIONS

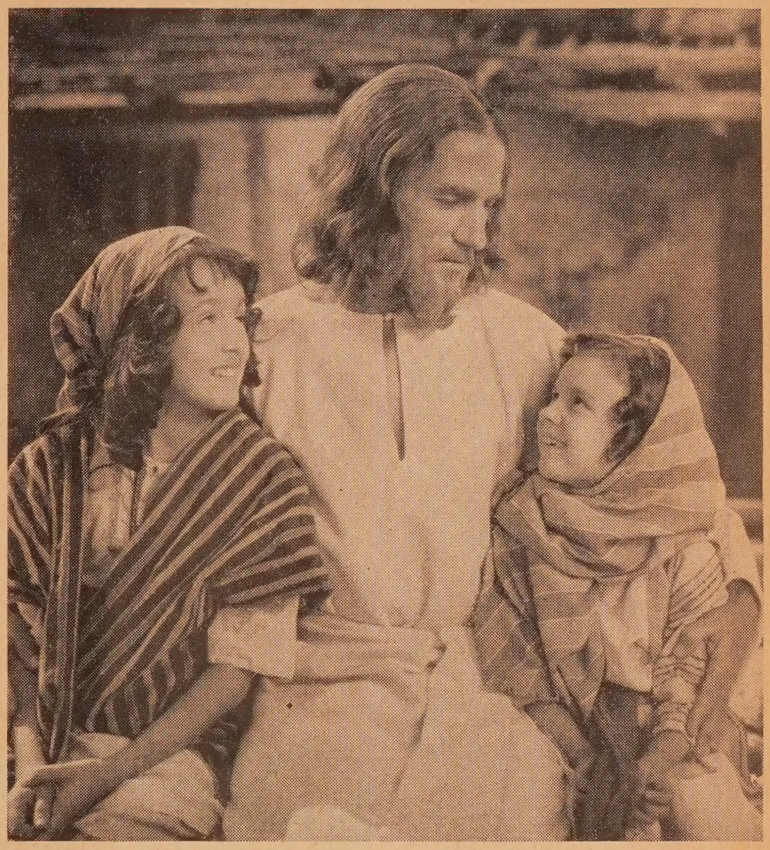


Photo courtesy—Cathedral Films.

MAGNIFICENT REVERSAL

Our Lord said, "Except ye be converted, and become as little children, ye shall not enter into the Kingdom." (Matthew 18: 3) Commenting on that saying F. B. Fagerburg asks:

"What is there about a child which we must try to get back to in order to be a part of the Kingdom? A child is innocent, but that is both an impossible and undesirable thing for men and women. Lovely as innocence is, it is not as wonderful as character. Real character results from the push and pull of inner urges, temptations, and decisions. Certainly Jesus did not want men either morally or spiritually naïve.

"But there are margins and capacities in a child which are all but lost as the days creep along the years into manhood and womanhood.

"A child has a capacity for learning which an adult easily loses. . . . As we grow older we become indolent and satisfied. Basically it is a matter of humility. A child is quite aware of his ignorance. He has not yet learned the words and phrases—or the silences—to cover it. But gradually as we come to know a few things, we become satisfied if not vain in our knowledge. But if we grown-ups could contrast our bit of knowledge with the great universal truth, instead of with a child's ignorance, we should grow more humble instead of less."

From Such Dear Lord Deliver Us

One of the reasons goodness has fallen into such disrepute is the counterfeits that are passed off in its name. You know and I know that there are some so-called "good people" who are just plain bores; the kind of people whose religion is feigned and unnatural, the kind you duck when you see them coming.

You know the type; their lives are like Christmas trees, with all the ornaments tied on the outside for show, but the tree is dead and there is no real internal beauty.

We have all met them, "the noble order of mote-removers and neighbour judgers," those self-appointed guardians of public morality, those everlasting inspectors of warts and carbuncles, with their noses always in other people's business and with free and unsought advice for all. From all such, dear Lord, deliver us!

Charles B. Templeton

Peter Gordon White

AS I SEE IT

ROMAN COLLAR

The Question of the Ages

"If a man die, shall he live again?" The question is as old as man. None other — especially as one grows older—beats so insistently upon the brain. A few years ago a great English daily presented the question to men of literary note. There was no unanimity. The answers varied—"No," "Yes," "Let us wait and see."

Men of practically all races have asked it — Ancient Egyptians, Jews, Teutons, Norsemen, Greeks and Romans, Africans, Brahmins, Moslems, Confucists—yes all men have said, "If . . ." And most feel that if there is NO future life, they must postulate one. In man, there is something that cries out for continuance. Our natures revolt at an abrupt ending of the vital spark, life! The Norsemen cried out for, and believed in, a Valhalla, where men would continue as gods; the Brahmin's immortality was secured through the transmigration of his soul. Deep in Dark Africa, the natives believed in the powerful river god, who would zealously care for their spirits in the hereafter. And our native Indian believed he would cross over to the Happy Hunting Grounds across the Great Divide. There he would be with the Great Spirit.

I think it is quite true what the late N. D. Hillis once wrote that "the shortness of man's life makes him a prisoner of hope. Man has the endowment of a god, and the arena of an insect. The fulfilment of his ambitions demand thousands of years, yet he measures his career in days." Think of the great men of Literature and Science, of men in the Theological world, yes, in every field of human endeavour, who have died "ere their prime." From somewhere comes the lament:

"To have died, Life's purpose
unfulfilled—
This is thy sting, O death."

It would seem that in the very justness of things, of life, that the answer to the Question of the Ages should be an emphatic Yes! If life is a school where lessons are learned, what boots it if there be no hereafter in which to practise them? There is in all the cry for Fair Play. Well, what about these lessons, if the answer is, No? And what about the unused powers in man, unused in time? Besides, think of the thousands of evils in this life, never explained, never punished. Yes, there are "accounts" somewhere to be adjusted if we are to regard this as a sane universe at all, and the Maker of man as wise and just.

Most of our readers will know that "If a man die . . ." occurs in Job. In that book there are three cycles of speeches, in each a speech by Job's friends who had come to "comfort" him in the time of his great distress. There is an answer by Job to each speech. The exception is in the last cycle when Zophar fails to come forward, and Job is consequently triumphant in the debate.

It is in the first round of the last speech that the Question of the Ages occurs. Job has turned for a moment to address God. Among his words are the memorable sentences: "Man that is born of a woman is few of days and full of trouble. He cometh forth as a flower and is cut down." On he goes till he crys out: "If a man die shall he live again?"

Of the answer, Job has no doubt. He was a man who knew God, as is abundantly clear from the opening Chapter of this dramatic story. He absolutely trusted Him, as he was absolutely trusted of God. It was a heart-warming affair. Job gave expression to his unshakeable faith: "Though He slay me, yet will I trust Him." His deep confidence in immortality is shown in his saying that he knew that his Vindicator lived, and, though after his skin worms should destroy his body, yet, "without his flesh" (Davidson), he would see God.

It is an amazing, stirring confession.

Books by the score have been written in reply to Job's query. Their answers to it are usually along two lines — Reason and Faith. Sir Oliver Lodge turned, as many have done, in another direction, turned from physical science to pyschical research and in his book **Raymond** told of the intercourse he had had with his son. So eager, too, was Conan Doyle to have an affirmative answer that he veered in the same direction. I am doubtful that there is help there, but ever in my mind is the well-known quotation that there are more things in heaven and earth . . .

Reason says: If the chrysalis die, shall it live again? And the answer is the soaring butterfly.

Faith says: If a man die, shall he live again? And the answer is by Christ, "Because I live, ye shall live also."

You say it is not so simple as that; my answer is, that, for the Christian, Christ's word is enough, aye, more than enough. It has sustained uncounted believers; may we be given the unspeakable privilege of being undergirded by it as we prepare to go through the valley of the shadow!

MUSIC

FREDERICK J. HORWOOD

The Art of Extemporization

Extemporization, or improvization refers to the spontaneous creation of music, usually based upon a short theme which may or may not be original, and most frequently performed upon the organ, which has an extensive range of expression and dynamics. These terms are also used in connection with other arts such as painting, sketching and public speaking.

Ever since the day of Pentecost there have been moments in the lives of many people when, perhaps through some degree of inspiration they have been able to express their thoughts in exquisite language which could never be recaptured by the pen. Disraeli in such a mood referred to Gladstone as "a sophisticated rhetorician enebriated by the exuberance of his own verbosity, and gifted with an egotistical imagination that can at all times command an interminable and inconsistent series of arguments to malign an opponent and to glorify himself."

Wally was a public-minded citizen in a rural community who always wanted to give an address at Church anniversary suppers, but he had a squeaky voice, a sixth-grade knowledge of grammar, and the articulation of a crow. During his school days he spent much of his spare time in sketching pictures of the teacher and fellow pupils. One evening he was persuaded to draw some pictures on a blackboard instead of speaking, and at once became the star of the occasion. In two minutes he could produce a comical and non-offensive caricature of Uncle Harry, or Pete who lived down on the town line. This ability is sometimes called a gift. Wally had it when he was taking his pablum, but did not express it easily until he was fully grown. Others might try to sketch a cow in the meadow but it would look more like a ship at sea. Not so with Wally.

This ability to create a scene or a situation in words or with chalk does not come fully developed. There must be time for technique to have its growth. So in music, the organist could never improvise if he had not mastered the technique of his instrument, enabling him to produce those sounds which best convey his innermost thoughts. Wally spent years doodling with childhood sketches. Disraeli by persistent practice became an orator, to whom words were humble and obedient servants.

Extemporization appears to be declining as an important musical achievement. There are few music schools and colleges at the present time which require candidates for final examinations to be able to improvise on a given theme. In many such schools a quarter century ago it was imperative to extemporize a short movement in the form of a minuet or a prelude and in some cases a fugue. Perhaps examiners were disappointed in the results. Most of the great masters of music were adept in this art. One of Bach's sons said that his father's improvisations were superior to anything he wrote. Handel, Mozart, Beethoven, Mendelssohn, Franck and Saint Saëns were all masters of the creation of spontaneous music at the keyboard. John and Charles Wesley were both much interested in music. Charles wrote 6,000 hymns. Two of his sons were brilliant musicians and extemporization was part of their daily performance. His grandson, Samuel Sebastian Wesley, became one of England's famous organists of the last century, whose super improvisations were equal if not superior to anything he played by other composers.

Today there are probably hundreds of organists who can move about on a keyboard very deftly and fill in with passages of modulation quite skilfully when required to go from the final chord of an anthem in A major to the opening of the next hymn tune in E flat. Such occasions occur in almost every service. If you think such intervening passages of music are unnecessary find two hymn tunes in these keys, and play one immediately after the other. Your musical ear will revolt at the intrusion of E flat after the key of A.

It would be satisfying if the organist were to improvise the postlude from the first phrase of the closing hymn, already in the ears of the congregation, taking it quietly at first, then building it up into a dignified, but not noisy, fantasia, and perhaps a fugue. Of course this is idealistic and cannot be done! There are always people who wish to be greeted by the minister at the front of the Church, and other who have just met old friends and must have a word with them. There are also young hero-worshippers who wish to speak to the organist, but are too impatient to wait until he has finished. So it might be better to do the extemporizing at the beginning of the service, with the climax becoming the opening phrase of the processional hymn. Some ministers prefer to have a background of music during the prayer. An expert at improvisation can punctuate the minister's spoken phrases with musical cadences that produce a delightfully ethereal effect.

Finally it should be said that the ability to extemporize should not be abused by working up some pet themes into a series of formulae, to be available as fillers for larger works. The son of a famous organist when speaking to some visitors said of his father: "I am sorry you will not be able to see him this morning. Dad is practising his extemporaneous fugues for Sunday."

urriculum Consultations

IN JOHN COOPER, Associate Secretary, Board of Christian Education

First Stage Completed

onsultations have now been pleted across Canada enabling whole Church to participate in planning of better Sunday ool lessons. Some fifteen per- have been selected by each ference Christian Education mittee for this vital work. h consultee carried through a ful evaluation of our present erials with a large group of hers. In several cases over teachers were consulted by person. In this way the onal opinions of over 3,000 day School teachers have been fully gathered, reported and rded.

Conference Consultations

n all-day curriculum con- ation has been held for every ference of our Church. The l team of Christian Education etaries and Sunday School ors co-operated in this project. nbers of the national team ded into groups of three for st consultations. The findings orted from the Conferences ke a stack of documents more n three feet high. Every mem- of our National Curriculum rkshop (eleven staff persons) ommitted to a thorough study these reports. The materials hered in this way will be a ic guide to the staff and com- tees involved in the develop- nt of the actual curriculum ns and policies.

Curriculum Workshops

Most of the planning of produc- n is done in national staff riculum workshops. Several of se three to five day workshops e been held this winter. As a ult of our field consultations, nmittee discussions and staff rkshops, the initial form of a riculum plan is emerging. This n has already received formal roval by the General Curricu- n Committee of the Board of ristian Education. It must now considered by the Committee Sunday School Publications, d then by the Boards of Chris- n Education and Publication.

Second Field Consultation

At a recent staff workshop each rson presented two separate pers on "The Theological and ucational Presuppositions in rriculum Development." These enty-two papers will eventually m the basis for a common per on the foundations of our rriculum plans. This paper, gether with drafts of the cur- ulum spread in outline, and me aspects in detail, will form e basic papers for a consultation th curriculum experts next tober 12th and 13th. To this nsultation will be invited per- ns of national reputation in the ld of Theology, Old and New stament, Education, Psychology d Psychiatry, as well as Christian Education. Following this process, our curriculum plans will receive further committee consideration and staff revision and will then be presented to the field for a second round of enlarged curriculum consultations.

It Takes Time

It should be emphasized that many important improvements are being made by our writers, artist and editors in our Story Papers and Sunday School lessons every quarter. On the one hand we are committed to a policy of continuous revision and improvement while at the same time carrying out the General Council instruction to develop an integrated curriculum for the total programme of Christian Education. This places a very heavy burden for the next few years on the national staff, and a tremendous amount of overtime effort is going into this task. The core of the curriculum must be the Sunday Church School. Long range plans have therefore been made with this in view. These long term plans are being fully considered by the regular meeting of the Board of Christian Education this spring.

If the curriculum is to be developed in consultation with the field, then time for such thorough consultation is essential. Our first round of field consultations across Canada, and the analysis of these findings are basic to the task we are now carrying through. The second round of field consultations next winter will involve the field in the final stages of developing the actual curriculum plan and structure. The materials then must be produced. The selection of writers, consultations and actual writing is a process that requires 15 months. Another 15 months is required for editing, re-writing, testing by readers, art co-ordination and illustration. The processes of printing require a six month time allowance, and another three months must be allowed for the filling of orders. Therefore, something over three years is required as a **minimum** production time-table after the consultation process is completed in 1956.

Importance of Teachers

Curriculum materials are important, and our United Church deserves nothing but the very best that can be produced. However, the heart of the teaching task may not revolve around the curriculum materials alone. It is the spirit of our leadership, the reality of our Christian fellowship, and the discipline and dedication teachers bring to this task that is of paramount importance. A future article will deal with important research in Leadership Education that is going on parallel to the planning of curriculum materials.

The following is a list of those who have participated in the Conference Curriculum Consultations not previously reported in **The Observer**:

Bay of Quinte Conference Curriculum Consultees—March, 1955

Rev. Arthur Morgan, Bowmanville, Ont.
Rev. Art. Young, Pickering, Ont.
Mrs. Harold Giffin, Carleton Place, Ont.
Mrs. B. H. Switzer, R. R. 3, Peterboro, Ont.
Mr. Mel Staples, R. R. 1, Newcastle, Ont.
Rev. J. K. Braham, James St., Gananoque, Ont.
Dr. W. E. Hugli, 249 Pembroke St. W., Pembroke, Ont.
Mrs. Aileen Osborne, Bowmanville, Ont.
Mrs. Mary Ouellette, Millbrook, Ont.
Rev. Vern Zufelt, Omemee, Ont.
Rev. George Connolly
Dr. Alvin John Cooper
Rev. Wilbur Howard
Miss Ruth Curry

Toronto Conference Curriculum Consultees—April, 1955

Rev. and Mrs. Harold Frid, 1470 Gerrard St. E., Toronto 8
Mrs. Donald Tansley, 11 Plaxton Drive, Toronto 13
Rev. W. Lorne Brown, 18 Smithwood Drive, Toronto 18
Miss Evelyn Mathews, Huntsville, Ont.
Mrs. Emerson Knowles, Powassan, Ont.
Rev. J. F. MacKenzie, 229 Queen's Drive W., Toronto 18
Mrs. Gilmour Smith, 208 Mountjoy St. S., Timmins, Ont.
Mrs. Pilgrim, c/o St. Andrew's United, 272 Worthington St. W., North Bay, Ont.
Mrs. J. D. H. Hutchinson, 278 Spadina Road, Toronto
Rev. G. W. Julian, Bracebridge, Ont.
Miss Phyllis Sykes, 23, 4th Concession S., Orillia, Ont.
Miss Ruby Brown, 51 Bond St., Toronto 2
Rev. Frank Brisbin, 51 Bond St., Toronto
Mrs. A. G. Neelands, Bolton, Ont.
Rev. J. W. S. Wallens, Woxford, Ont.
Dr. D. Forsyth
Rev. Peter Gordon White
Miss Dency McCalla

Hamilton Conference Curriculum Consultees—February, 1955

Mr. and Mrs. R. B. Bryden, 671 Avondale Ave., Kitchener
Mrs. N. W. Barlow, 124 Fairleigh Ave. S., Hamilton
Rev. L. E. Smith, Dunnville, Ont.
Rev. Jane Bone, Five Oaks, Paris, Ont.
Rev. Arthur Cragg, 74 George Street, Waterloo, Ont.
Rev. Maurice Whidden, Chesley, Ont.
Mrs. J. L. Carder, 162 Jean St., Sudbury
Mr. Fred Holterman, Waterford, Ont.
Mr. G. L. Woodruff, 8 Halifax Place, Burlington
Miss Helen Currie, Room 514, Wesley Building, Toronto
Allan Martin
Walter Irwin
Rev. Frank Fidler
Miss Olive Sparling
Miss Ruth Curry

Montreal and Ottawa Conference Curriculum Consultees—March, 1955

Mrs. L. A. Rickey, 165 Hinton Ave., Ottawa, Ont.
Miss Jessie MacLeod, Chalmers United, Cooper and O'Conner Sts., Ottawa
Mrs. Georgina Gamble, Russell, Ont.
Mrs. M. W. Booth, 7350 Mount Avenue, Montreal 16, Que.
Rev. A. B. Lovelace, 5435 Angers St., Cote St. Paul, Montreal
Rev. Robert Beal, Huntingdon, Que.
Mrs. C. B. Bresee, 4366 Wilson Avenue, Montreal
Mrs. A. A. Morrison, Wales, Ont.
Rev. C. H. Ferguson, Kemptville, Ont.
Mrs. W. G. Streit, 159 Westminster Ave., Montreal West
Rev. J. A. Hockin, 710 Cardinal Ave., St. Laurent, Montreal 9
Rev. Colin West, Waterloo, Que.
Rev. R. E. Osborne, Sutton, Que.
Dr. A. Crewson, 132 Second St. W., Cornwall, Ont.
Mrs. H. D. Allison, Chesterville, Ont.
Rev. George Connolly, 1135 Emperor Ave., Ottawa 3, Ont.
Rev. Wilbur Howard
Dr. D. Forsyth

Rambler's Column

The Seekers

VICTOR FIDDES

One who accepts the premises underlying Dr. William Alva Gifford's book, **The Seekers**—that all religious truth is relative, and that the Christian religion is simply part of the total picture of the human quest for reality, ought not to object to his conclusion, namely, that the Christian religion is on the way out. The only problems are why orthodox Christianity should take so long dying, and why, at the present time, there should appear to be nothing better to take its place.

The Christian faith in its classical expression, however, (I think that the word "classical" is a better word in this connection than the word "orthodox") does not countenance Dr. Gifford's assumption. Classical Christianity has always refused the place offered it with other religions in the line of relative truth. The Christian faith insists on standing alone as a distinctive revelation rather than as another, even an unique, religion. The Christian faith denies that man "discovered" Jesus, and then built a theology around his human discovery. Christianity stands or falls on the belief that God "sent" Jesus, and that after men had killed him God raised him from the dead, and that Jesus Christ through the mystery of the Holy Spirit shares his risen presence and power with those who are committed to him in faith. Christian theology has not "distorted" the simple teaching of the Galilean. It has tried as best it can to explain the not-so-simple facts to which the birth and teaching, the life and death, the resurrection and living presence of Jesus Christ have given rise in Christian experience.

Any assessment of the vitality of Christianity in our day, must therefore take into consideration the activity of the Holy Spirit—a phase of research into which Dr. Gifford has not gone. It is not enough to dismiss Roman Catholicism and orthodoxy, and fundamentalism with adjectives such as unscientific, pre-critical, and reactionary.

The very title of Dr. Gifford's book begs the whole question. The Christian is not a "seeker" in the intellectual sense. It is clear from a reading of the New Testament that the "truth" which sets the Christian free is not the kind of intellectual or philosophical truth that the human mind gropes after. It is the kind of apprehended truth ("righteousness" Paul called it) revealed from faith to faith. No text has suffered greater abuse at the hand of modern educators than the great text of John 8: 32. The promise of Jesus, "ye shall know the truth, and the truth shall make you free," was spoken by Jesus to "those Jews which believed on him," and the promise was conditional upon their continuance in his "word."

Dr. Gifford calls himself a

(*Continued on page 26*)

Bible Stories

If you pause for a moment and think about the far-reaching effects of the Bible stories you are telling your children, you cannot help but feel the tremendous responsibility which is yours.

The more a teacher can study the Bible passage on which the story is based and make it a part of her personal readings and devotions, the more she will be able to give to the children. The children will be spiritually fed and the story will really live.

However, in order that young children might better understand why the sick, lame and blind went to Jesus instead of visiting the doctor or surgeon, they should have some foundation about the social conditions during Biblical days.

At that time there was little known about medicines and care of the sick. There was the lack of doctors and hospitals. Jesus healed the sick. He gave the blind their sight, but He told His disciples that in years to come people would be doing greater things than He did. And today doctors are doing miracles, too. They are restoring sight to the blind. They are helping the lame to walk, and now they have discovered the new polio vaccine to prevent people from being crippled.

As children are given the historical background for the Bible stories, they should also be brought up to the present.

If the historical background alone is presented, many Bible stories get completely distorted and fail both in meaning and message because of some small childish misunderstanding.

The unfamiliar customs, habits, houses, boats, furniture, and even speech are clearly understood by the adult but can be very confusing to a young child.

The teacher may become so preoccupied with the telling of the story that it is dated and far removed from the everyday life of our modern children, and the story becomes just another interesting story about people who lived long ago.

We want to make our Bible stories true stories, stories about people who lived long ago but stories that could be told about people living today. Some may be about ourselves. They could be.

Happy Are They That Mourn

Happy are they that mourn: for they shall be comforted. Matt. 5: 4.

One might say, "It's a strange individual who derives happiness from mourning." Yet it is a true characteristic of parental love.

Parents worry about their children as long as they live. Christian parents are anxious to bring them up to be fine, Christian, independent, worthwhile adults. Whenever something, even temporarily, obstructs their plans, or their children seem to slip along the way, the parents mourn.

It is man's sensitiveness to the needs, trials and failures of his own children and of others that he devises ways and means by which he can help them become happier and more worthwhile people.

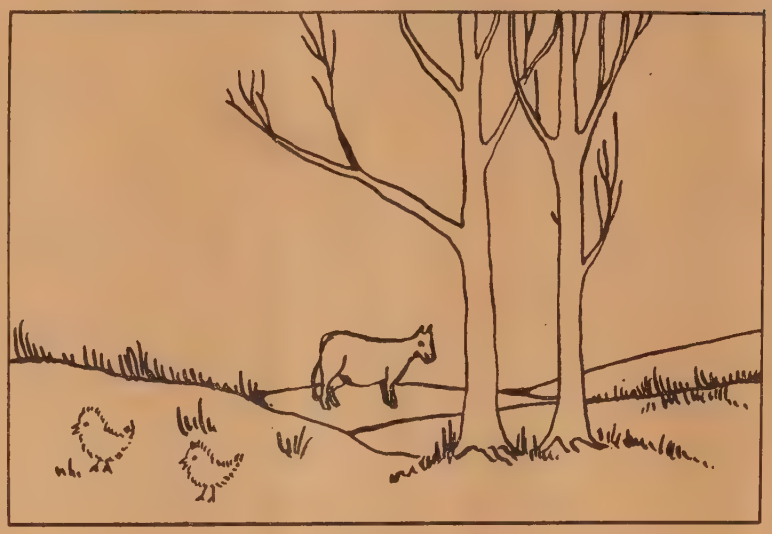
We then, must develop a sense of concern or mourning for the needs of others, in our young children.

They can't have the sensitiveness to the needs of others as highly developed as adults, but we can help them to be concerned and moved by the suffering of others and to be considerate of others. We can help them to be interested in what others are saying and doing, and to look for the best in people and not be critical of others opinions. Children can be taught to like people in general and to be unselfish with others in their play, to try to understand them and to be friendly with them.

PARENTS and TEACHERS

MARGARET G. WILSON

ATTENDANCE CHART for JUNE



DIRECTIONS

Supply each child with a piece of white drawing paper and crayons. Suggest that he draw a picture of a grassy field with a pretty pond of water in it, and perhaps a nice big shade tree.

Each Sunday a child is present let him select a small picture of a bird, horse, cow, duck, etc., to put in his picture. Odds and ends of seal stickers may be used up in this way.

Children enjoy choosing an animal or bird and watching their picture grow from week to week. On the last Sunday of the month each child should be allowed to take his picture home.

Summer and the Church

This is one of the loveliest seasons of the year. The sun is warm. The days are long. One can be out-of-doors most of the time, and one wants to be out-of-doors most of the time. However, this should not mean being out-of-doors to the exclusion of Church services.

Sometimes adults ease their consciences by saying one is as close to God as you walk through the woods, sit on the seashore, or enjoy a quiet picnic along a peaceful country road, as in Church. But are our thoughts always religious thoughts when we are picnicking? Do we meditate and pray as we walk through the woods? Not always, and children certainly do not think about God on such occasions, except perhaps for a fleeting moment.

Then, too, we are helping children develop the attitude that Sunday School and Church are incidental to pleasure on warm sunny days.

We can't expect to develop Church loyalties in children when we as adults put pleasure first during the summer season.

If you like to go riding or to enjoy the woods or parks on a Sunday, why not do these things after attending Church.

Children should feel that Church and Sunday School are important. Nothing must interfere with that, but they won't feel it is important if we don't make it important.

This summer, let us all enjoy the warm, sunny, long days, but also let us take the children and go to Sunday School and Church every Sunday, even when we are on our holidays.

An Inexpensive Flannelboard

From time to time I have mentioned the use of the flannelgraph as a method of varying the presentation of a lesson.

The commercial flannelgraphs are very attractive but expensive. I have made some by gluing flannel to pressed board, but Mrs. Marion G. Molyneux of Edmonton, Alberta, kindly sent me a sample of the kind she has made for her children, and it is so inexpensive, attractive and simply constructed that I am passing on her suggestion to you.

Use the side of a corrugated paper carton, any size will do. Cover one side with a piece of green (or grey) felt.

Bundles of assorted colours of flannel may be purchased from almost any large department store. These bundles are very inexpensive because the pieces of flannel are all colours and vary in size, which is just what you want for your flannelgraph.

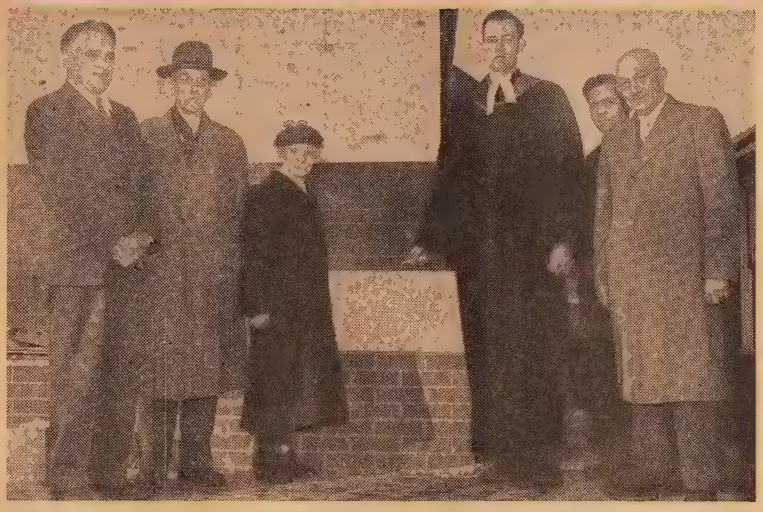
Mrs. Molyneux cut out her own patterns of trees, churches, houses, birds, squirrels, flowers, sun, moon, and children. She says "We have made up six of these boards that fit into cardboard skirt boxes and are, therefore, easily stored in our cupboard. These the teachers use in the classes when the children are seated around the tables — either to illustrate the story as they tell it, or let the children portray the story at the end of the lesson. We have found the children very interested in them."

Storm

Who's striking matches in the sky?
Lightning!
Who's banging on the big bass drum?
Thunder!
Who's making lambs and children run?
Rain!
And making all the wires hum?
Wind!
Who's making all the seagulls cry?
I wonder!

W. A. Rathkey, Child Education Magazine.

CHURCHES



At the ceremony of cornerstone laying, Queen St. Church, Fort Erie, Ontario. Taking part were, left to right: Mr. Paul Bloomfield, Chairman Building Committee; Mr. W. Tape, oldest active male member; Miss M. Duckworth, oldest active woman member and treasurer for 23 years; Rev. John D. M. Wood, minister; Mr. H. Allender, masonry contractor; Mr. Warren Finch, member with longest standing, and for 50 years Secretary-Treasurer of the Sunday School.

'nerstone Laid

en St. Church, Fort Erie, io, Rev. John D. M. Wood, er, marked an eventful on recently—the laying of orner-stones as part of the elling programme.

lowing a service in the h an outdoor ceremony was with participants, Mr. Paul ıfield, Chairman of the ing Committee; Miss M. vorth, oldest active woman er and treasurer for the past ears; Mr. Warren Finch, ıember with most years of e, including 50 years as ary-treasurer of the Sunday l; Mr. W. Tape, oldest male er of the Church; Mr. Henry der, masonry contractor, and John D. M. Wood, minister.

e cornerstone bears the date the year the congregation ounded as Bertie St. Meth- Church. The other stone is ed 1896, the year the present ture was built on Queen St., 954, the date of the start of enovation.

ıen the extensive building amme is completed, the ties will include a new base- for Christian Education oses, kitchen, heating system, rooms and washrooms. The ior is being remodelled and ed, and will have new win- and a tower. The auditorium be enlarged and redesigned more seating capacity, choir- vestry, and choir room.

growing Church and Sunday ol has made necessary these ovements. The work is going d on the foundation laid by H. S. Fiddes during his long at Queen St. before retire- . Estimated expenditure is 000, with much voluntary ur being given.

. James' Church, Vancouver, , Rev. Thomas T. Oliver, min- , was dedicated recently by Chairman of Vancouver Pres- ry, Rev. Elliott Birdsall. Rev. ert R. Cunningham and Rev. E. Galloway took part.

new Church became impera- when the congregation oled in the past two years. original Church of 1913 with ted Sunday School accom- ation could not handle the ation.

he new building, erected at a of $65,000 and seating 400, had capacity congregations e the opening. Underneath the tuary is a very fine auditorium

Interior St. James' Church, Vancouver, B.C.

with stage and partitions which enable it to be used in Sunday School work. However, the School premises are still limited and additional accommodation will have to be erected.

Plenty (Sask.) Church, Rev. L. Agnew, minister, recently dedicated the new manse which has just been completed. All those who had helped in any way with the construction and with the furnishing were thanked by Mr. W. J. Burton, who reported for the building committee. He presented the keys to Mr. and Mrs. Agnew. Outside, a short service was held when Mrs. E. Olson placed in a small recess in the foundation, several papers to be kept for the records. The bronze plaque was set in place by Mr. and Mrs. E. Olson, by whom it was donated. A reception followed.

Presteign Heights Church in the Toronto suburban area, held a third birthday party for the Women's Federation recently. One hundred were present, including guests from the neighbouring Churches. Mrs. W. C. Touzel, the President, presided. Mrs. Dorothy Lash Colquhoun was the guest speaker, her subject, Interior Decorating. Refreshments were served.

First Church, St. Thomas, Ont., Rev. R. B. Craig, minister. Two limed oak candelabra were dedicated at a recent morning service by the minister. They were presented for dedication by Dr. G. T. Kennedy, chairman of the trustees of the congregation, on behalf of the donors, Mrs. Lena Nixon and her daughter, Joanne. They are in memory of Thomas Harold Nixon, who served as organist and choir director of First Church for 29 years until his untimely death in December 1953. They will remain in the chancel of the Church at all times, and be used for special services, weddings, and on other occasions.

Cambridge St. Church, Lindsay, Ont., Dr. H. B. Neal, minister, honoured a member of the Afternoon Auxiliary of the Woman's Missionary Society, Miss Eliza Dunoon, because of her prominence in local, Presbyterial and Bay of Quinte Conference Branch. As a loving tribute to her interest, devotion and enthusiasm, the address which Dr. Neal read declared: "Hereafter the Afternoon Auxiliary of the Woman's Missionary Society of Cambridge St. Church should be known as the 'Eliza Dunoon Auxiliary'."

Messages of congratulation included a telegram from the Prime Minister of Ontario and Mrs. Leslie Frost, who are members of Cambridge St. Church.

Trinity Church, Napanee, Ont., Rev. A. F. Binnington, minister, dedicated a Communion Set in memory of Mr. and Mrs. Wellington E. Loyst on a recent Sunday. The gift was presented by the family, Mr. and Mrs. H. J. Armstrong (daughter Helen and son-in-law of Mr. and Mrs. Loyst) and their two daughters, Alice and Margaret and their husbands.

Mr. Loyst was the last surviving member of the Trustee Board of Trinity (Methodist) Church and whose name was on the mortgage when the Church was built. Mrs. Loyst was organist in the Primary Department of the Sunday School for twenty years and active in women's organizations in the Church.

A communion service followed the dedication.

Incorporated

Laval West Church, in a northern suburb of Montreal, Que., received its Charter recently at a service in the new Laval West Elementary School. Formed last year, holding its first service in May, the congregation requested recognition.

The Inaugural Service was conducted by Rev. John W. Patterson, Chairman of Montreal Presbytery, who was assisted by the Rev. R. DeWitt Scott, D.D., Secretary, Rev. J. S. Kennedy, minister of St. Eustache Pastoral Charge, Rev. R. Joliet, D.D., and Mr. Robt. G. Brown, student minister.

Members of the various organizations were elected and installed. 121 names of Charter members were read and these were received into Church membership. Representatives of Government, Municipal bodies and other organizations were present. A. B. L.

Haldimand-Norfolk Presbyterial, W.M.S., held in Port Dover, Ont., with the President, Mrs. Harold Hopper, presiding, heard Mrs. Harry Coote Smith report on the World Council of Churches meetings at Evanston, Ill., and tell of the "Changing Pattern in India." $11,310.08 was raised. The surplus above the allocation was voted to two projects: a home for pre-school children at Neemuch, India; and the Student Training Fund. The new allocation of $9,500 was accepted.

New Hall

Mill Bay, B.C., Church Hall, on the Kokselah-Mill Bay-Shawnigan Lake Charge, Rev. R. B. Knipe, minister, was recently opened and dedicated by Rev. W. Buckingham, Chairman of the Victoria Presbytery. Greetings were brought by neighbouring ministers, and Mr. Gordon Rodger, Chairman of the Building Committee, thanked all who had helped. The Hall was erected largely by voluntary labour with local funds and assistance from the Board of Home Missions. Rev. W. P. Bunt, D.D., Superintendent of Home Missions, and Rev. T. G. Griffiths, Chairman Home Missions Committee of Victoria Presbytery, were present and spoke at the opening banquet.

The newly-opened Church Hall on the Kokselah-Mill Bay-Shawnigan Lake Charge, B.C.

We Meet at Norway House

A. I. AVERY

Gone are the missionaries' dog teams, and days when it took a week to go to Presbytery. The missionaries from this all-Indian Home Mission Board Presbytery came to Rossville from as far as Fisher River, over 400 miles away. But this time they came by Aeroplanes and Bombardiers.

For the first time since last June we were able to talk over our problems, share our joys, and just talk till the wee small hours of the morning.

Within this Presbytery is the largest Charge in The United Church of Canada, Island Lake. Then there is Nelson House, which has as part of its Charge, South Indian Lake, some 90 miles farther north — which means long cold trips in the winter. There is Norway House, where the seat of Government for Ruperts Land used to be, where James Evans made in five short years one of the greatest contributions to Canadian life—by inventing the Cree Syllabics now used by all Churches in the north. The fine old Indian Missions with the enchanting names such as Cross Lake, God's Lake, Red Sucker Lake, Popular River, and Deer Lake were each represented.

Rev. C. H. Best, D.D., Superintendent of Home Missions, brought us outside news of the Church. Dr. McLean of Portage Residential School paid us a special visit to see the new United Church Residential School here under the Principalship of Rev. R. C. McLeod. A special visitor from Saskatchewan, the Rev. G. Thompson, brought greetings from the writer's home Presbytery. To the Presbytery has been added this year Miss Margaret Martin, an outstanding deaconess from Newfoundland. She is an answer to a great need. The only regret of Presbytery was that there was not a Miss M. Martin for each of the six other heavier charges.

The Presbytery ended almost a week later, with each man returning to his distant Charge feeling that Jesus Christ was indeed bringing forth the increase, but that more prayer, power and perseverance by the missionary, and greater concern by the Church outside was needed in the future.

PRESBYTERIES

Kamsack Presbytery, meeting in Westminster Memorial Church, Kamsack, Sask., protested the stand of the General Council of the Church on the new pension plan for ministers; it supported Dr. Homer Lane of the Department of Evangelism and Social Service in his stand against gambling; it approved the admission of the Deaconesses as members of the Presbytery.

Rev. Magnus Johnsrude, Chairman of the Presbytery, presided throughout the sessions.

Approval was given the application of the Norquay Church to secure a loan and grant for the purpose of rebuilding one wall and the ceiling of their Church, also the request of the Quill Lake Church to buy a new manse and sell their old one.

Mr. Herbert McCombe, Kelvington, was accepted as a candidate for the ministry. Quill Lake and Kelvington stated that they wished to secure the services of ordained ministers on July 1st. Miss E. D. Graham, the W.M.S. worker at Cote Indian Reserve, announced she would be retiring July 1st, and requested that an ordained minister and his wife be appointed to continue the work on the Reserve.

Mr. J. Garchirski, of Kamsack, was after-dinner speaker at the banquet, and Rev. R. H. Hall, D.D., preached at the public worship service.

Rev. Newton Reed was elected Chairman.

Dept. of National Defence Photo

Captain J. C. Daisley, Strathmore, Alberta, is shown above broadcasting morning devotions by modern facilities. Captain Daisley is the Protestant Camp Chaplain at Fort Churchill, Manitoba.

Conference on Music

Meeting at North Bay, Ontario, recently, organists and choir-leaders from the city and community were guided in their discussion by Rev. S. L. Osborne, Mus. Doc., Principal of Ontario Ladies' College, Whitby, Ont.; Prof. Kenneth Cousland, of Emmanuel College, Toronto; and Mr. David Ouchterlony, organist and choirmaster of Timothy Eaton Memorial Church, Toronto.

Speaking at the opening session on "The Relationship of Music to Worship," Dr. Osborne defined worship as "What we say in the presence of God" and "what He does and says to us." He said that music is an offering to God and therefore cannot be decided upon two minutes before the service begins.

Dealing with Choir Training, Mr. Ouchterlony urged that all organists and leaders be Church men vitally interested in the work of the Church. That is primary to their work as artists. An organist, said the speaker, should be willing to spend time for the improvement of his choir, otherwise there is stagnation. He had some good advice for both choir-leaders and choirs.

Dr. Osborne, speaking on "Is This Music Good or Bad?" said music is not a matter of taste. Only the experts can judge. We must take their advice in music, just as we take a doctor's advice on health.

Dealing with **The Hymnary,** Dr. Cousland said that the average Church uses only 30 or 40 hymns. He urged a regular use of new hymns and unfamiliar tunes.

The final address of Mr. Ouchterlony on "The Choirmaster and the Minister" was followed by a period of questions and answers.

The pulpit of St. Andrew's was occupied on Sunday by Dr. Osborne, and in Trinity Dr. Cousland preached. A mass choir rehearsal was held in the afternoon, and on Sunday evening a union service was led in the worship of song by the mass choir.

Muskoka, Ont.

The Presbytery of Muskoka h its February meeting in St. Jan Church, Parry Sound, Ont. It reported that **Washago** had p off ahead of time the loan ma to them by the Home Missi Board for their new Sunday Sch building. Washago is in the c gregation of Severn where M Gertrude Aikenhead is in char The Home Mission Board also assisted the **Muskoka Uni Charge** in buying a manse, a that mortgage was also charged. Rev. D. A. C. Muir is minister. The Presbytery w shown some pictures from dedication ceremony of the n manse at **Nobel,** where Rev. Ke M. Brown is the minister. Ev charge had fully met its allocati for the M. and M., and the to for the Presbytery was exceede Rev. D. A. Clugston of Japan is member of Muskoka Presbyte He is frequently named in meetings and the secretary read letter from him in appreciation receiving the minutes and news Presbytery. After Easter, there to be a Conference in New Yo State on North American Indi work. The Home Mission Boa is sending to this Conference worker on the Gibson Reserv Muskoka, Mr. Bernard S. Lee.

G. L

Brandon Presbytery, meeti in First Church, Brandon, Ma with Rev. H. G. Rees in the Cha consented to request of Kn Church, Brandon, to sell prese building and erect new Church another site; support request woman worker from St. Pau Church, Virden, and for t student ministers for summer Springvale and Woodnorth; hea report on boundaries survey a requested committee to contin heard that finances were in go condition. Rev. O. B. Stra reported on Indian Residenti School. The large farm suffer heavily from floods and rust d ing 1954. Cash returns w $3,000 less than the previous y for farm produce sold.

Rosetown Presbytery, Sas meeting in spring session, hea a stirring report by Rev. J. Sinclair on gambling. Mr. Sinc called attention to the growi habit of using gambling practi to make money for service cl and other benevolent organi tions. Mr. Sinclair said that United Church is unaltera opposed to such activities, that the Saskatoon Presbytery taken a similar stand in opp tion to that. It was decided prepare a statement to be sent all the congregations in the Pr bytery.

A comprehensive plan organizing the pastoral charges the Presbytery in order to ma more efficient use of minister supply was presented.

TESTANT MINISTRY UNDER REVIEW in the U.S.A.

D MACLEOD, U.S. Correspondent

T parish minister must re- e the way he functions, the e plays, and the methods to make the theology of urch meaningful in terms roblems and aspirations of ple he serves." So states nuel W. Blizzard after an ive survey of the nature mper of the Protestant y in America today.

year the Russell Sage tion and Union Theological ry projected a survey of rish ministry in order to in what are the problems temporary pastor faces and nanner of clergyman is produced or prepared to em.

study was conducted by nuel W. Blizzard, a 40-year- esbyterian clergyman, and te professor of Sociology at lvania State University. sixteen hundred question- were sent out to the alumni theological seminaries as Union (interdenomi- al), Garrett (Methodist), (Disciples of Christ), ia Theological (Protestant pal), and Louisville (Pres- an). Each minister was sixty questions, which from the size of his parish nature of his personal ms. Almost every aspect of ctive ministry, except sal- were included in the ques- ire. All information was to ated confidentially, and to garded as a contribution to g out "how ministers on as pastors of Churches United States."

Observations

r eleven hundred replies received, representing forty- States and twenty-two denominations. The answers amounted to some 10,000 pages of documented information. It will take another year to assess these replies and present the findings in book form, but at this juncture, Dr. Blizzard has ventured some preliminary observations:

1. Hitherto the Protestant minister has been traditionally known as a "preacher." Now, however, the complexity of modern American society is relegating preaching to a less important position, and "the roles of pastor, counsellor, organizer, administrator, and promoter are coming to occupy the resulting void."

2. What and when to read is "a problem that can't be licked." The minister's "must" reading includes the Bible, professional books and magazines, sermon volumes and devotional literature, current provocative books on theology and Biblical interpretation. From here on, Dr. Blizzard maintains, the minister's reading is on a catch-as-catch-can-basis.

3. Seven out of nine ministers are serving one-pastor Churches. Fifty-six per cent. have congregations of less than 500 members. Nearly two-thirds had Church Schools with enrollments of 400, while only twenty-nine ministers had Schools in excess of 1,000.

4. Half of the preachers have no office help, while twenty per cent. had part-time secretarial help. Indeed nine per cent. of those who replied did their own maintenance jobs around the Church buildings.

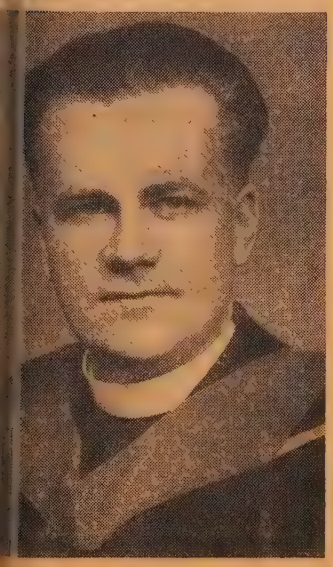
5. From a consensus of answers Dr. Blizzard was able to sketch the typical working day of an active minister: Breakfast at 8.00 a.m.; correspondence, telephone calls, parish business from 9.00 to 11.00 a.m.; then a private counselling session with a needy parishioner; followed by a luncheon meeting with an executive of an organization. In the afternoon he makes several pastoral visits, including a sick call at the local hospital. Then he goes back to his study to prepare for an evening forum in the Church, followed by a hurried dinner with his family before the meeting.

Searching Questions

6. Generally, ministers interjected searching questions of their own: How can I remain a "general practitioner" of religion in a specialized world? What is the pastor's responsibility in a rapidly changing community? How can the increasing amount of desk work be properly and efficiently managed? How can time be found to recruit lay leadership? How can a man prepare himself adequately to be, as Reinhold Niëbuhr put it, "not only a minister of the Gospel, but a community leader and a teacher of social ethics who must try to do his part in guiding his congregation through the complex social and moral issues of our day"?

7. Many answers reflected a mood that is felt increasingly among contemporary ministers and which was put frankly and honestly by the pastor of a small Church in Ohio. He wrote: "In addition to the matters covered in the questionnaire, I would like to mention the fact that I feel that there are a good many ministers who feel rather lost. I'm among them. We simply cannot see where we are going in the Church.

"Our Churches are successful. We gain more members, we have more at Church, we have bigger budgets, we have more activities, we have better Sunday School materials, and so on. But we can't see that we are making much of a difference in our communities or in the lives of the individual members of our communities. This disturbs me."



W. Stuart MacLeod, St. John's h, Stratford, Ont., will broadcast the Dominion network of the . on Sunday, May 22, 1955, 4.30-5.00 p.m., E.D.T.

A MESSAGE FOR PENTECOST

SUNDAY, MAY 29, 1955

From the Presidents of the World Council of Churches

Grace be unto you and peace from God our Father and the Lord Jesus Christ.

As Presidents of the World Council of Churches we greet our brethren of the Churches participating in the World Council.

A year ago at this time we were called to pray for God's blessing upon the coming General Assembly of the Council. Now in retrospect we can join in thanksgiving to God for the many blessings granted to us as a result of the Evanston Assembly. With frank and sincere facing of many differences there was revealed a deep underlying unity of Christian love and mutual understanding. Despite the barriers of space, of race, of nationality, of varying ecclesiastical traditions, and of theological emphasis, we remain brothers in Christ. In this fact may be found a source of spiritual strength for the present and of high promise for the future.

There are stern realities in our world which must be met courageously. There is strife between men and nations. In many places men do not have that freedom which is their deep desire. Millions of the children of God are without the barest necessities of life. We dare not forget the plight of those who through no fault of their own are helpless refugees. Christendom is divided and therefore its witness is weakened.

But these difficulties are accompanied by equally real opportunities. Countless men, women, boys and girls everywhere stand in need of the unsearchable riches of the Gospel, and of the peace of God which passes all understanding. In the light of the tragedy of our times there is urgent need for groups of men and women everywhere working more closely together in Christian love in the service of Christ.

We may well ask ourselves: "Who is sufficient for these things?" The answer comes from our blessed Saviour Jesus Christ: "Ask and ye shall receive, knock and it shall be opened unto you."

So at this season of Pentecost let us pray that the Holy Spirit make our hearts burn within us so that we may better understand the mind of Christ and more deeply realize our need of one another. Let us pray especially that all men may be granted the opportunity to worship the Almighty in full freedom. And let our prayer be accompanied by a solemn rededication of our lives to the gracious purpose of God.

We urge the offering of this age-old prayer to God through Jesus Christ:

Veni Creator Spiritus
Come Holy Ghost, our souls inspire,
and lighten with celestial fire.

(Signed) The Presidents of the World Council of Churches

John Baillie (Principal)
Sante Uberto Barbieri (Bishop)
George Cicestr (Bishop of Chichester)
Otto Dibelius (Bishop)
Mar Juhanon (Metropolitan)
Michael (Archbishop)
Henry Knox Sherrill (Bishop)

Pentecost Sunday,
May 29, 1955

New Series

A new series of twelve books, to be known as "The Layman's Theological Library," will be published by the Westminster Press, Philadelphia, two a year beginning in the spring of 1956. The editor-in-chief of the series is Robert McAfee Brown of the Department of Systematic Theology, Union Theological Seminary, New York. They will be in plain, non-technical language and will answer the everyday query: "Why is this faith or doctrine important to me?"

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Summer Interests

Rural and Holiday Areas

To Woman's Association members who reside in rural and holiday areas, there is an expectancy about approaching summer —renewing old and making new friendships with those who come to vacation; interchanging ideas, and the stimulus of being really busy.

Regular meetings are rare, but project activity is at a high level.

Plan to call on newcomers, inviting them to your Church—their Church, while away from home. Tell of your coming Woman's Association events, and show them you care they are in your midst.

Happy service is rendered by catering for wedding receptions for summer and local residents.

To welcome holidayers, many groups hold strawberry festivals, teen-age daughters assisting in serving the guests luscious home-grown berries, with real cream, amidst an atmosphere of friendly conversation. Have visitors register, and send them a Christmas card.

As summer progresses, bake sales prove popular — there is never enough home-made bread and buns to meet the demand. Groups sell their own cook books.

Mid-summer sees a barrage of bazaars and afternoon teas. Articles for Christmas gifts and for use at the cottage prove popular sellers. Have special booths for the young fry.

Hobo teas are fun; go by boat or car, gather your neighbours just as they are. A Dior fashion show has nothing to equal these styles, with laughter and revenue going hand in hand.

With stars for a canopy, try musical evenings. Vacationers always give freely of their talents to enrich these programmes.

One group I know sponsor pancake frolics. A pre-dusk baseball game, then from a specially-built cabin, pancakes and syrup are served, ending with a sing-song around a cheery bonfire.

Have a picnic with land and water sports programme—everyone joining in wholesome fun.

If your area has a particular place of interest — share it. A summer resident of beautiful Llanllar, at Windermere, Muskoka, Ontario, kindly opens her gardens to the public each Thursday afternoon, with the Woman's Association collecting a nominal admission fee.

Groups might well plan to inaugurate a summer service bureau, listing services they are willing to render, i.e., Mary's chocolate cake, baby sitting, flowers for week-ends, and even fish bait—remembering that the little things often make holidays memorable.

The interest and participation of summer visitors in Woman's Association projects is deeply appreciated. As autumn approaches, and we say au revoir to our friends for another year, we think of that verse in 1st Corinthians which ends "Knowing that in the Lord your labour is not in vain."

(Mrs. C. L.) Audrey Edwards.

Urban Areas

Is there enough flexibility in your Woman's Association programme to include at least some informal "get togethers" during July and August?

Do many members of your congregation remain in town all summer? (A number of business firms now give a three weeks' vacation, if taken in the winter, and only two weeks, if in the summer.)

Has your Woman's Association any plan for Church friendship that will include these stay-in-town-all-summer members? If a newcomer attends your Church in June, will she have to wait until September before being invited to meet a friendly group? Three months is a long time, if a person is lonely, especially when those months are in the summer, traditionally associated with good times, informal entertaining and friendly picnics.

We are not suggesting that your Woman's Association maintain its regular schedule during July and August. That would be difficult. However, a change of pace or a change of emphasis is often refreshing, and with well-laid plans, the work of Christ in your community need not stop for vacation.

Will you invite the new family that has recently moved to your street to join your family for a garden supper? They would en it even more if you would let th bring some of the food!

Will you contact the soci worker in your downtown c mission or community centre, a offer your garden for an out for a group of underprivile children? If you wish her accompany the children, she wo need time to integrate this in l over-all programme.

Is there an apartment dwel who has no garden or veranda Will you offer her the use of yo while you are enjoying a va tion? The house may be clos but the sunshine and open a space, with a folding chair or tw would be a treat that could enjoyed without obligation.

Will you include an elderly crippled person, occasionally wh you take a drive in the country

The elderly people in ma institutions are forgotten exce at the Christmas season. Duri the summer could you show the films of a trip you enjoyed? Co you take two or three to a pic or enlist other cars for an aft noon outing to a nearby farm f a larger number? They will lo simple arrangements; comfortal seating accommodation, howev is a must.

Have you garden flowers y could share? A social work walking in a poor district, carri a bouquet of flowers. Before s had gone far, she had given the to children with wistful longi in their eyes. Some people ha only a window-sill, only pa ments instead of lawns and tre

If your Sunday School a Nursery class disband during t summer, could not a few men a women, not on the regular sta take charge of a Bible story ho for July and August? Teen-age might be asked to "baby-sit" f the nursery. Parents of very you children enjoy going to Church their children are not a sour of disturbance or annoyance others.

Can you invite ladies for afternoon book review (origin or a newspaper review)? Th will enjoy hearing something ne and it keeps talk of "measles a mumps" at a minimum.

Or have a husband and wi barbecue!

Note—Some of these ideas ha been used in the Maritimes and our Western Provinces. Others we experiments in Ontario. Commen criticisms and further suggestio will be welcomed.

Write to the Executive Secreta Miss Beatrice Wilson, The Dom ion Council Woman's Associatio 299 Queen Street W., Toronto, On

(Mrs. Ralph) Flora Mills.

Send material for W.A. Page to Miss Beatrice Wilson, The Dominion Council Woman's Association, Room 505, 299 Queen St. W., Toronto 2 B, Ont.

WS NUGGETS

...bytery Annual Meetings

...nonton. Mrs. W. Martens ... elected President at the ...al Meeting, which had as its ... "That All May Be One." ...ing in leadership was stressed ...iss Ruth Simpson, of Knox ...d Church, who spoke on the ...ier courses given at Nara-...

...d Deer, meeting at Innisfail, ...d Mrs. Somerville, Clive, as ...dent. Panel discussions of ...tments of Woman's Associ-... work proved most interest-...

...uce. "Spotlight in Leader-..." was the theme of the ...ing and was carried out in ...rtmental Conferences. Mrs. ... Longworth addressed the ...ing on "Christian Education ... Leadership Training." Keen ...est had been shown in fur-...ng a room at Five Oaks in ...ory of Mrs. Clarence Fenton.

...ontreal. A membership of 53 ...l Associations representing ...0 women was reported at the ... Annual Meeting held in Wes-... Church, Montreal, when Mrs. ... Harman was re-elected as ...ident. A growing interest in ... Missionary and Maintenance ...artment and in the work of ...istian Education was evident.

...alifax. A successful year was ...orted at the Annual Meeting ...which were welcomed several ... members. Rev. J. A. Fraser, ...sident of the Maritime Con-...ence, addressed the members. Mrs. W. O. Cameron of Halifax was elected as President.

Saskatoon. Pioneer women workers in the Woman's Association were honoured in the presentation of corsages to Mrs. Fred Clark and Mrs. W. J. Orr at the Annual Meeting held in St. Thomas-Wesley Church, Saskatoon.. Mr. Austin Fennell showed coloured slides taken at the World Council of Churches at Evanston, and gave highlights of his experiences as a staff steward. Mrs. H. T. Pizzey was installed as the President.

Oshawa Presbytery W.A. Annual Meeting in Ajax Church had 186 delegates attending. $252.45 more was given to the Training School Fund, and a balance of $743.27 in Bursary Fund for students. Mrs. W. C. Sturtridge, President Dominion Council W.A., spoke on "New Trends in W.A. Work." Life Membership Certificates and Pins were presented to four Past Presidents: Mrs. C. Lee, Mrs. A. Crawle, Mrs. H. T. Fallaise, Mrs. W. C. Ives. Mrs. M. J. Tamblyn is the new President.

Read and Reflect

"Little Things." Do not be troubled because you have not great virtues; God made a million spears of grass where He made one tree. The earth is fringed and carpeted, not with forests, but with grasses. Only have enough of the little virtues and common fidelities and you need not mourn because you are neither a hero nor a saint."

Henry Ward Beecher.

...eading Parties

...Kaufman House, Cheltenham, ...t., the Holiday House of the ...men Workers of The United ...urch of Canada, was the scene ...wo Reading Parties this spring.

The first was a week-end party, ...en under the leadership of Mrs. ... L. Halpenny, guests discussed ... plays of Christopher Fry—"A ...ep of Prisoners"; "Venus ...served" and "The Dark is ...ght Enough"; also "The Boy ...th the Cart."

A month later, the week-end ...rty under the leadership of Miss ...ne Ward, a delegate to Evan-...n, discussed sections of the ...port of the World Council of ...urches' meeting against Miss ...ard's background story of the ...in theme, "Christ — the Hope ... the World."

These experiments in Reading ...rties were so successful that ...hers will be planned for the ...tumn and winter of 1955-56. ...is is only one of many ways in ...ich Kaufman House may be ...ed by the Women Workers of ...e Church and other United ...urch people. Situated in the ...edit Valley in the Caledon Hills, ... little over an hour's distance ...om Toronto by car or train, Kaufman House has been used for rest, convalescence and holidays, for picnics and other group gatherings, and for work parties, committee meetings and retreats.

While Kaufman House was given to the Women Workers of the United Church by Miss Emma Kaufman and other friends, other guests, both men and women, are cordially invited to use it at all seasons of the year. The guest folder, giving full information, will be sent, on request, by the Hostess, Miss Winnifred Thomas.

Methodist Women Ask Equality

Women of The Methodist Church's Southeastern U.S.A. Jurisdiction have called upon the denomination's 1956 General Conference to give women full equality with men in the ministry

The request was made in a memorial adopted by the jurisdiction's Woman's Society of Christian Service at its annual meeting.

Under present regulations, women may receive lay ordinations, serve Churches when appointed by a bishop or district superintendent, preach and administer the Sacraments of the Church. But they cannot become Conference members and, therefore, are not entitled to "demand" a pastorate, and do not share full privileges with male ministers. As supply pastors, they serve from year to year on a temporary basis.

"We believe that women as well as men are genuinely called to the Christian ministry," said the memorial unanimously approved by the 250 delegates.

"Many women have proved valuable servants of the Church in the Methodist ministry and in the ministry of other Churches.

"We, therefore, memorialize the 1956 session of the General Conference to revise paragraph 313 of the Discipline of The Methodist Church, which now prohibits women from becoming candidates for the Traveling Ministry and members of Annual Conferences, so as to revise its restrictions upon the ministerial opportunities of women, permit them to become candidates for the Traveling Ministry and to be accepted into full membership in its Annual Conferences by meeting the same disciplinary requirements as are prescribed for men."

The memorial was signed by Mrs. E. U. Robinson of Gallatin, Tenn., president of the society, and Mrs. Dwight L. Fouts of Mt. Olive, N.C., the society's secretary for the status of women. Both women are pastors of Methodist Churches.

In a comment after adoption of the resolution, Mrs. Robinson said "My conviction is that women are people and that, in the kingdom of God, there is neither male nor female."

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Letters

On Insurance

Dear Sir,—Insurance, Boards of Stewards, tariff versus non-tariff companies, loss adjustments and United Church of Canada . . . all monies paid into a general fund for fire insurance, are some of the subjects given attention under the general heading Church Property Insurance — see letters in issues February 1st, 1955, and earlier.

A resolution should be passed by the proper Church authority to have this matter thoroughly studied and properly reported back, with recommendations. Within many boards you may find a member willing to assist a Church group in placing insurance, but seldom at reduced rates.

Saskatchewan seems to be making some headway in controlling such costs, and it might be well to correspond with that government and find what practices are in reducing costs of fire and other insurance.

Then there are certain provincial and national co-operative organizations which are having some success in keeping rates close to actual operating costs. They have qualified accountant employees, and once the group of Churches reached a rate of income which warranted an insurance organization within the Church, the co-operatives should not object to a transfer of the whole lot—especially if such a group is successfully operating at cost and with accumulated reserves, as usually required by law.

A. D.—Engineer.
Victoria, B.C.

Church Property Insurance

Dear Sir,—Mr. Stewart in Feb. 1st issue of **The Observer,** came up with a suggestion of having the United Church engage in the Fire Insurance business. Obviously he is not familiar with the history of self-insurers, experimenters who in most cases have discovered to their sorrow the outcome of their seeming sagacity.

Again does Mr. Stewart not realize the Church is composed of members who derive their living through the operation of the free enterprise system? If there is any short-cut to money saving it is to be at the expense of those members who derive their living from an honoured part of our economic system.

I suspect that there is a vast body of opinion within the United Church membership favouring soul-saving as the goal rather than attempted penny saving.

Robert B. Spears.
Vancouver, B.C.

Evangelism

Dear Sir,—The matter of evangelism appears quite often within the pages of **The Observer.**

Every minister shepherding a flock may be classed as an evangelist.

The matter of being saved is much more than a formality. For young and old alike, salvation belongs not only to the Sabbath day but also to every other day of the week as well.

Fred C. Parchman.
North Gower, Ont.

The Layman in the Church

Dear Sir,—In the February 1st **Observer** there appeared two articles on a subject which has for some time been of great interest to me.

I believe the articles by Alfred L. Day and J. W. Jeffrey have great possibilities and are well worth consideration. Too late in life a great many men and women discover their calling or what they would like to have become.

But what about the people who feel a deep responsibility to God and the Church, and due to age and lack of education feel inadequate to do anything about it?

There are times when I feel that if I had my life to live over again that I would have entered the ministry, but since I am now 32 years of age and lack the necessary qualifications for university it would be quite some time before I would become a minister.

I firmly believe that there are many men and women who would welcome a course such as outlined in Mr. Jeffrey's article. That is a course composed of history, theology, psychology, and of course, the Gospels.

These trained laymen would be a tremendous help to many busy ministers, especially in rural fields where a minister has more than one charge. There are many people who are willing to serve, but for various reasons feel they cannot. But we should remember that Christ told us that with enough faith we can move mountains, also the words of author and minister, Norman Vincent Peale, "God and you can do any job," and if you believe that how can you fail?

Toronto, Ont. G. Allen.

Ministers' Salaries

Dear Sir,—Douglas Knight's letter infers that the ministers of our Church are rolling in wealth. It is true that salaries are now satisfactory, but just a little while ago this was far from the case. While I was on my last charge, I celebrated my twentieth anniversary in the ministry. Just for fun I calculated my total salary for that period. When divided by twenty, it averaged less than $1,300 per annum. I remember very vividly the year it was $700. I have had families order me not to drive my "old rattletrap" at the head of their father's or mother's funeral procession.

Is it any wonder that a ve large number of the boys wl went to college when I did, an who entered the ministry fill with the desire to serve tl Church, are no longer in the pa torate? I have talked with ma such, and in practically eve case, the reason why they left tl ministry was frustration. Many charge felt that it was a disgra not to have a minister, but d not feel any sense of shame i calling one at a salary which wa inadequate for the job which th minister saw ought to be don and could have done had he ha the means to do it.

One Who Stayed In.

Dear Sir,—In a letter in th March 1st issue your correspond ent, Mr. Douglas Knight, expresse his opinions on ministers' salarie and apparently believes that man earning $2,700, plus a hous and car allowance, is on "eas street" and should be able to se aside substantial amounts for hi old age, as well as maintain a fairly high standard of living fo his family.

If such is the case, I challeng him and any other advocates o low salaries to draw up a budge that would allow this, and I am sure, Mr. Editor, that you woul be pleased to publish it. You would indeed have a scoop, since anyone who knows the 1955 dolla realizes it is impossible. If the ministers appear to be putting up a pretty good front, it is certainly by good management and not good fortune.

Mr. Knight's calculations are hardly worthy of attention, but how would he like to send a boy to university at about $1,000 a year on a $2,700 salary? Does he not know that a modern car depreciates $400 a year and therefore our ministers are operating their cars out of salary — there goes another $300 at least.

The final test of our ministers' financial wizardry comes when they retire and are sent out with $1,000 pension (plus $480 government pension, true) and are expected to establish a home for their remaining years—with rents at $60 a month, houses selling at $10,000 (unfurnished, of course) and food costs at least another $50 a month.

The above comments are submitted in a charitable spirit and are in no way intended to be vitriolic. But it is evident that there are many of our Church people who simply do not know present-day economics, or, if they do, they feel our ministers are indeed men of the soul and not the body.

Another Concerned Layman.

›ership Rolls

r Sir,—It grieved me much d in your March 1st issue of 'nited Church Observer the entitled "Revision of the ership Roll," and written elder. Why should anyone ıch as think of taking any off the membership roll of Jnited Church? For certain ıs, a man or woman might t out of office in the Church, ever, never from the membership roll.

/ou could run your eyes over st of patients in any hospital you would find that all g to some religious organın, Roman Catholic or Prott Church of the various ıizations, or to another reli- and this membership comes a very vital part of his life a man is laid on a sick bed ıces eternity, no matter how ferent he has been in his e life.

A Reader.

Other Fellow

ear Sir,—I sometimes wonder 'rovidence will intervene to ent mankind destroying this h, or will He permit us to the whole mess off and start again, as He did after the l. It seems that the Foreign cy of the west is a flop mater-, and much worse spiritually, few seem to bother about it. we not much in the same tion as the rich man in the le story about him and arus, which turned out so strously for the rich man. yhow we fare sumptuously pared with the majority of ıkind, and seem to care little the other fellow. I think that Allan Knight's project in gola is one of the most deserv-. Perhaps we should send him ıe good Grade cattle for ndation stock, and get them drawn implements, and there- e be able to do their work more aply, as well as to receive ıefits in other ways from good ck. Let us get behind him as should and give him a good ost.

A. L. Wright.

Kerrobert, Sask.

›nsions

Dear Sir,—The letter in a recent ue of **The Observer**, re the dis- bution of the pension benefits, worthy of consideration by ery reader of this paper. No ubt, the Council was sincere in riving at such a decision. How- er, it was certainly an error to ake the calculation purely on an tuarial basis and omit the basic inciples for which this fund was eated. At the time the drive was ade for contributions to this ınd, it was definitely understood ıat those who had long been rving in low-salaried areas ould, on retirement, receive a ıir share of the pension benefits, mbracing the principles of justice and equity and manifesting the spirit of brotherhood toward those who had been loyal servants in our Church. This, I cannot see in the Council's decision.

The life-blood of our Church must be maintained in the border areas and the low-salaried fields or else the Church is not fulfilling its mission. The present arrangement is not conducive to that end.

Let it be hoped that the Council will reconsider this matter and make adjustments whereby this fund may better serve the needs for which it was intended.

Regina, Sask. L. L. Hewitt.

"The Best Country"

Dear Sir,—Referring to a letter (January 15th issue) of Farmer H. W. The writer bears much sympathy and understanding having toiled many a day on the farm from sunrise to sunset, and can remember a time when his outlook was similar to that of H. W. but Life has taught him that it is both futile and erroneous to blame our economic ills on any individual or class. It would not be too difficult to prove that Capitalists (a very vague term) are not more to blame than others for our surpluses or unemployment, but the winning of this argument would not solve any problem.

An old gentleman once said to the writer, "I have been in every country in the world. I know this is the best one." Is it not true? No country offers a greater opportunity of economic equality. In no country is the Government so sensitive to a new way or to a better idea. If H. W. has a better way and in a clearly outlined plan will convince us of its merit, we will all be right with him, and our legislators will adopt it, for they welcome anything that is for the public good.

The writer finds in many letters, blame of some one or some thing in our economic life, and fully realizes that things are not perfect. While it is necessary to perceive a defect before moving to cure it, it is not enough, just to point a finger at it and expect someone else to cure it for us. The writer knows many who regard farmers as Capitalists, who think that they themselves have a very unfair economic position in comparison. It is human to regard our lot as less desirable than some other, that has, in some way enchanted us, like a far-away hill that seems more green than our own. We are too much concerned with ourselves and our own affairs to give our time, effort and substance to remedy those things which are wrong and feel aggrieved because no one else does. Let us remember that the Master never blamed the Capitalists or others for the economic stress he endured, and that if we listen we can hear His words "Bear ye one another's burdens" still ringing down through the years.

W. E. T.

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Dedication

At a Dedication Service in the **Carbon (Alta.) Church** conducted by Rev. W. P. Smetheram, the following furnishings were presented for dedication: West window, a beautiful stained glass window, bearing the symbol of the Cross, presented by Mr. F. Poxon, for his father, Mr. L. Poxon, and brother, Mr. Dale Poxon, to the memory of Mrs. Alba Poxon. The East window, a stained glass window, containing the symbol of the Cross and the Crown, presented by Mrs. L. Fox, to the memory of her brother, William Cameron, who gave his life in the Second World War, and the late Mr. and Mrs. A. Shaw, uncle and aunt. The Memorial Lights and Fittings, presented on behalf of the Wright family, by Mr. Sydney Wright, to the memory of the late Mr. S. N. Wright. A Projector for use in the Church School, presented by Mr. William McDonald, to the memory or the late Mr. and Mrs. A. H. McDonald, Granger; and a Pulpit Bible, presented by Mr. J. R. E. Coburn of Calgary.

Montreal Bible Society

The Bible Society is not just another charity meriting the sympathy and concern of the Finance Board of a given congregation, but its programme is the very foundation of the Church's missionary enterprise. The Word of God in the language of the people is the missionary's most essential tool. Deny him this tool and his efficiency is sadly depleted. A gift to the Bible Society is a very personal matter for the individual, he sees his dollar in the light of the power of God's Word. Just as he has himself experienced encouragement from its pages he can envision countless folk in distant lands coming to an understanding and appreciation of the wondrous words of God. This is the opinion of the Rev. Maynard W. Booth, Secretary of the Montreal Auxiliary Bible Society and General Manager of Montreal's Bible House, given in his report to the Annual Meeting of the Society held in Montreal recently.

Mr. Booth also gave an illustrated talk on his visit to England, last year, in connection with the Third Jubilee celebrations of the British and Foreign Bible Society; his attendance at the Jubilee celebration of the Netherlands Bible Society at The Hague, and his visits to the Bible Houses in Paris, Berlin, Vienna, Rome and Algiers. He paid high tribute to the Society's workers from all over the world whom he had the pleasure of meeting.

Mr. John Hughes, a former Professor of Education at McGill University, was elected President of the local Branch, A. B. L.

Centre St. Church, Shaunavon, Sask.

Centre St. Church, Shaunavon, Sask., Rev. H. S. Blezard, minister, marked the 25th anniversary of the present Church building and the 42nd anniversary of the beginning of work in that area, at the recent Annual Meeting. Following the supper, during which an Anniversary Cake was cut by Mrs. A. Hipfner, first President of the Ladies' Aid formed in 1914, reports of the year's work were given. They showed work in good condition. The stewards have a large surplus on hand, which will be largely spent on repairs, assisted by the Ladies' Aid. M. and M. exceeded allocation ($610) and W.M.S. objective ($152) was oversubscribed.

150th Anniversar

Centenary Church, Stanste P.Que., Rev. A. McKinley R minister, celebrated its 15 anniversary with a special serv The preacher for the occasion Rev. Norman Coll, D.D., of Pa dale Church, Ottawa, Ont., spoke to a large and represen tive gathering on the them "The Right Accent." It was great and inspiring message. T ministers of Beebe and R Island, Rev. F. H. Stanton a Rev. E. G. Tenneson, took part the service. The choir, under t direction of Mrs. A. M. Rose, wi Mrs. A. P. Gordon, organist, sa the anthems: "Prayer of Thanl giving" and "I will magnify Th O God." Pulpit furnishings, t gift of Mr. and Mrs. K. I. Curi and Mr. and Mrs. John Curtis, memory of "Wendell," who di in the war, were dedicated at th service. At the informal recepti in the evening, letters were re from former ministers, and a ve special letter from the Right Re George Dorey, D.D., Moderato Neighbouring ministers broug greetings from their congreg tions. One hundred members a friends were present for th gathering.

PREACHING MISSIONS

The **Acme - Beiseker - Swalwell-Irricana Charge, Alberta**, held a Preaching Mission recently, which concluded with a Covenant Service at the close of the final service of worship. The speakers were Rev. J. C. Gardiner, of Wesley United Church, Edmonton, and Rev. John Wing, pastor on the Clover Bar, Alta., Charge, who conducted the closing service and gave leadership for the song service which preceded each evening meeting. Special music was provided by local and guest choirs and soloists. Due to the large area served by the Charge, the meetings were alternated between Acme and Beiseker. The Mission team addressed afternoon ladies' meetings at Swalwell, Beiseker and Irricana, and Mrs. John Wing spoke to a joint meeting of the various woman's organizations at Acme. The team also visited the schools and contributed fellowship and instruction at supper meetings of the joint Sessions and Christian Education Committees, special meetings of the Sunday School staffs and choirs of the four Churches, and Men's Breakfasts at Beiseker and Acme. Saturday night was highlighted by a Young People's Rally of the Drumheller Presbytery held in Beiseker, at which Rev. J. Wing was the speaker. Despite bitter winter weather conditions, the meetings were very well attended, with interest showing marked increase as the week progressed.

This series of special services climaxed a long period of praye ful preparation by Rev. Keit Syer, pastor on the Charge, an his Mission Committee. Durin the week preceding the Missio an effort was made to personall contact every family on th Charge and invite them to atten the Mission. The impact of th intensely interesting and highl inspirational messages is alread being felt as new faces appear i the congregations and progres toward new vitality and spiritua maturity is evident among th regular occupants of the pews Many are expressing a desire fo another Mission again next year A visitation campaign to b carried out by husband and wif teams is now being planned as a follow-up of the Mission.

Noranda-Rouyn, Que. In Nor anda, the heart of the mining-bel in northwestern Quebec, tw important events were schedule for Sunday evening, March 20th In the Recreation Centre the Ic Hi-Lites were due to open at 8.0 o'clock; in Noranda-Rouyn Unite Church, a week-long Preachin Mission was to be launched a 7.30. Everyone knew about th Ice Show; very few knew exactl what a Preaching Mission wa since this was the first to be hel in the twenty-seven year histor of the Church. But the anxieti of many were dispelled that firs night of the Mission, when despit the counter-attraction, an almos capacity congregation turned ou to hear the missioner, the Rev. W

ry, Associate Secretary of lism and Social Service. A larch blizzard and a popu- shion Show later in the had little effect on attend- t the Mission, and twice hairs had to be brought in se the overflow. About 1,200 the missioner during the

east two factors account for One was the diligent and ful preparation made for ission by the congregation. ive visitation was carried ission prayer-cards for daily e use and public worship ed the prayer-life of the congregation on the Mission eeks in advance. Hundreds d-cards describing the Mis- and giving a picture and -nail biography of the mis- were distributed. Posters prepared and strategically , and daily spot announce- were carried over CKRN, ocal station. Before each g service, a brief meeting ayer on its behalf was held. faithful attendance of the Sunday to Thursday, and ssistance of the Junior choir riday, contributed much to pirit of the Mission. In all ways, a broad base of con- tional concern was laid.

e missioner, Rev. W. G. , sustained interest from first t with his series of sermons What God Has Said." His , vivid, down-to-earth ach kept many coming night night. A number of cards of decision and rededication handed in to the minister of ongregation, the Rev. G. W. e. A special Supper Meeting len was attended by over 80 of the congregation and com- ty, and a similar number of en came to the Afternoon ing for Women only. After losing service on Friday ng, about 40 members of the al Board and key Church ers were addressed by the oner, when plans for follow- ere outlined. In addition to neetings in the Church, Rev. . Berry conducted four 15- te Morning Devotion periods CKRN. Two of Mr. Berry's ning addresses were tape- ded for further use in the regation and in Temiskaming bytery.

e missioner was enthusiastic- supported by members of the iskaming Presbytery. Among e conducting worship were J. D. A. Dobson of Bourla- ue; Rev. R. M. Bartlett of ler Lake; Rev. D. M. Badger, stika; and Mr. John Gillman, supply on the Northwest Que- Charge. Mr. Tom Redpath, mplished Scottish tenor, who w lay supply on the Kirkland e Suburban Charge, was guest ist for two evenings.

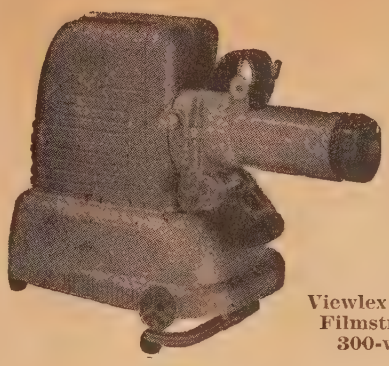
St. Paul's Church, Bancroft, Ont. To all outward appearances at least, the Preaching Mission held in St. Paul's United Church, Bancroft, Ontario, from Monday, March 21st, to Friday, April 1st, was a decided success. The interest shown and the number of people present not only from Bancroft, but also from other communities in North Hastings, indicates that.

However, more important was the spirit of fellowship and worship engendered through the singing of old-favourite hymns, and the great preaching of Rev. Carson W. Duquette, minister of St. Mark's United Church (Eglise Unie Saint-Marc), Ottawa, Ont. He was mightily used of the Lord in bringing new inspiration and meaning from the Scriptures to the hearts of his hearers.

Such subjects as "What Time Is It?"; "The Worth of Man's Soul"; "Almost Persuaded"; "Go and Sin No More"; had great appeal and brought many hearts nearer to their Lord. Some registered first time decisions to give their lives to God. Others reaffirmed their faith. And we trust, still others gave and will give themselves to God's service in the quiet of their own place of prayer.

The C.G.I.T. Choir, the Junior Choir, and special soloists also helped to make the Mission services times of prayer and praise. Mrs. R. Watson and Mrs. D. Creighton, organists, in particular should receive a word of thanks for their leadership in song; and thanks ought to be said to all who prayed for God's blessing upon the Mission.

We pray that the spiritual effects and abundant blessings of this Preaching Mission will continue to be felt and known for many years to come. Certainly the fellowship evident throughout the services will continue among the Lord's people here. Besides, those who attended will have a warm place in their hearts for the Rev. Carson W. Duquette, truly a kindly servant of the Lord.



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BOOKS

The Parables of Jesus

By Joachim Jeremias. (Toronto: The Ryerson Press) (S.C.M. Press.) $3.25.

Good books on the parables of Jesus are rare. This book is one of the finest we have seen for some time. It is a revised and enlarged second edition of a work which appeared in German in 1947, and has now been translated by Professor S. H. Hooke. It is a most scholarly and exceedingly able treatment of an aspect of our Lord's teaching concerning which New Testament students are always eager to have fresh information. Dr. Jeremias has furnished us well with a treatment of the parables at once exhibiting meticulous erudition, and revealing a masterly understanding of the nature of the subject.

Maintaining, at the outset, that the parables of Jesus "had undergone a certain amount of re-interpretation" at the hands of the early Church community, Dr. Jeremias sees the problem as one of recovering their original meaning. He isolates seven "laws of transformation" which, he believes, indicate the motives, and describe the processes that issued in the altering and reshaping of the first parabolic tradition. By understanding these motives, and putting these processes into reverse, one can get back once more to "the original tones of the utterance of Jesus, and to experience anew the vital qualities of force, conflict, and authority in the historical events" which gave rise to them. One cannot but admire the skill with which this method of recovering the original parabolic tradition of Jesus is presented and illustrated.

The basic contention of the book is that the Parables can be understood only when their proper setting in the ministry of Jesus is found. They are not primarily stories with ethical meaning (as Jülicher, having dispensed with allegorization, maintained); rather they are stories affirming and describing the decisive event which had taken place in the life and ministry of Jesus himself, namely the presence of the rule or sovereignty of God. Here Dr. Jeremias acknowledges the influence of C. H. Dodd's "realized eschatology," but differs slightly from the latter's position in that he gives somewhat more place to the idea of the Kingdom being "realized," than, like Dodd, to its being already "achieved." There is no understanding of the parables until they are seen as confronting men with the "secret of the Kingdom" in the word and work of Jesus, and calling for decision about his person and his mission. All this is clearly and persuasively worked out in the second section of the book dealing with "The Message of the Parables."

Those who read this book will be grateful to our author for his handling of the famous and difficult statement on the purpose of the Parables in Mark 4, and for his careful and scholarly rendering which clarifies and makes sense of what often is a much misunderstood and misinterpreted passage.

Justice cannot be done to a book of this calibre in such limited space. Perhaps the highest praise that can be given is to say that it is excellent and indispensable. E. A.

Who Speaks For God?

By Gerald Kennedy. (Nashville, Tenn.: Abingdon Press.) $2.50.

Who is the man who speaks for God? He is the man who speaks for persons, who speaks for the spiritual, who speaks for freedom, and who speaks for hope. Such, in just a sentence, is a summary of the book.

The material for this book first took shape, declares the author—he is Bishop of the Los Angeles Area of the Methodist Church—in a series of summer sermons, and was later presented as lectures to ministers. The book is all the better for its sermonic style, and one can be glad that so many of the sermonic illustrations are retained.

His first chapter deals with people: who speaks for God must have a great love for people, and a deep insight into people; people, just as they are, and as, by God's grace, they might be; must understand what "makes them tick," what builds them and what defeats them.

Here is an interesting comment from the second chapter on speaking for the spiritual: an enterprising newspaper man in Detroit discovered that an encyclopaedia published in 1768 allowed four lines for the word "atom" and five pages for the world "love"; but in that same encyclopaedia's latest edition, five pages were given to the word "atom," and the word "love" does not occur at all. It's just about time someone was speaking for the spiritual!

Perhaps the best chapter of the book is the third: "Who Speaks for Freedom?" It is one of the best delineations in a long time on the essential difference between license and liberty. His call to the Church to assert and assert again her freedom, with all the dangers that implies, in contrast to the rule of a Church hierarchy, is convincingly done.

The book fittingly concludes on the note, "Who Speaks for Hope?" basing all hope on the Christian conviction of God's faithfulness and love. A book with a lift in it, it is written for a day that desperately needs just such a lift.

F. E. A.

Anna and the Indians

By Nan Shipley. (Toronto: Ryerson Press.) $3.75.

Here is a tale of quiet her located in our own Canada. bodied in story form and se it is really the factual accou the experiences of a young sionary couple who lived worked in Canada's far N lands in the days when our ce was young. Anna was a lo refined girl, gently nurtured well educated, and she was r eager to serve her fellow me women by means of the me skill and experience with w her nurses' profession endowed her. She travelled through seemingly endless dif ties, to join and marry her b young missionary sweetheart, together they set out in life, of high hopes and with lot courage. Stalwart as they w however, they were scarcely pared for all the hardships encountered, and the many dents which prove how they and overcame them speak volu for their consecration and s grit.

Anna and the Indians is wri in simple, concise language, short pithy sentences and pact paragraphs. There are s attractive portions of word p ing such as ". . . The sky is a stage tonight . . . and the No ern Lights like a colourful cur rising and falling between acts. . ." There are many gems of verbiage, which, bright conversation and vi descriptive passages, combine make **Anna and the Indians** a readable book, although to mind of this reviewer, it is wo of a more euphonious title.

E. L. F

Fear, The Accuser

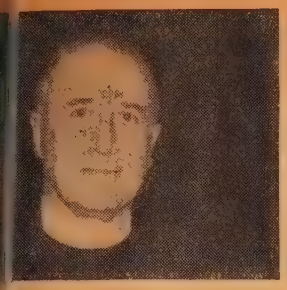
By Dan Gilmour. (New Yo Abelard-Schuman.) $3.00.

A strong indictment of procedure of American Cong sional Committees investigat subversive activities! The los human rights, the destruc of democratic procedures, hysteria which acquiesces in t all this is dramatically presen This book by a responsible ne paper man should awaken m who have sat idly by in the m of attacks.

At the same time one won at the weakness and timidity the victims. Even Bishop Ox in the record of examina quoted, seems weak and ine tual. Contrast the defence the record of European Protest such as Bishop Lilje under Nazi regime! One wonders w has happened to the Protes sturdiness and certainty.

A book worth reading.

H. G. F



Kerr, President of Dalhousie iversity, Halifax, N.S.

la Night, W. M. S.

.. E. Kerr will be the at "Canada Night," Wed- May 25th, at the public of the Annual Meeting of ominion Board of the s Missionary Society, at United Church, Bloor and Road, Toronto, 7.45 p.m. r's theme will be the Mis- the Church in the Canada y.

Board, meeting in Emman- lege, May 24-31, will give ration to the Church's work newcomers. It will include l on immigration. Taking ll be Rev. John Leng of the of Home Missions, and Miss ice Hayward of the Domin- partment of Citizenship and ation.

Indira Singh of India and s missionaries will lead a ion on "Changing Patterns rch Relationships."

Evening with the Mission- (May 27th) will give an unity for reports from . workers in Japan, India rinidad, and three depart- of Home Mission effort.

James Guthrie, Assistant sor of Christian Education mmanuel College, will lead noon-hour periods of medi-

Thomas-Wesley Church, toon, Sask., held a father n banquet recently, inspired . C. W. McCool, a leader of People's work. Three hun- and twenty-eight sat down. of this annual affair is a ip service conducted by the themselves. This year Jack emass and Lorne Trickey d in the service, taking the r and Scripture respectively. resident of the class, Gordon osh, first year engineering

tect's drawing of Christian Edu- Centre of Downsview (Ont.) ch, which it is hoped to complete id-summer. Rev. Garnet Lynd ted at the recent sod-turning ony. Rev. Foster Hilliard, of erton, has received a call to Downsview Church.

student at the University of Saskatchewan, delivered the sermon. Speaking on the subject of faith, he said our social life involves faith to a high degree. We have faith in the Government, because we accept without question a piece of green paper bearing the Federal seal as worth $1.00. After giving many other examples of faith he said that civilization is really education in faith. The three requisites of faith, said the speaker, are courage, truth and confidence in God's direction of our lives. "Without faith in God," declared the young president, "we have nothing; with this sustaining faith we can have everything."

Mission City, B.C., Woman's Missionary Society recently heard Mrs. D. D. Rogers give an account of the origin of the Society in 1920 and of its activities through the years. Mrs. Pentland, district organizer of the Vancouver East Branch of the W.M.S. of the Methodist Church, started the organization with ten members in October, 1920. There are now twenty. During the years the Society has studied all the great enterprises of the Church and has supported them financially. Since its organization, the speaker said, the Society had sent to the headquarters of the W.M.S. for work at home and abroad $2,824.74. Quantities of warm clothing, too, had been sent by the Society to needy areas.

Organist Honoured

Wexford (Ont.) Church recently honoured Mrs. H. Dancey, who retired as organist and choirleader after serving for twenty-seven years. The choir gave Mrs. Dancey an old-fashioned surprise party and presented her with a silver-deposit bowl filled with white chrysanthemums and pink carnations. At the Annual Congregational Meeting a coffee table was presented in appreciation of the many years of service.

Mr. William Ruhnke has been appointed organist and choirleader.

55th Wedding Anniversary

Mr. and Mrs. Ira M. Burrows, Prince Albert, Sask., have celebrated the 55th anniversary of their wedding, which took place in Somerset, Man. The bride was Harriet McCoy of Winnipeg. They have farmed in Manitoba and Saskatchewan, lived in Saskatoon, Hawkeye, and in Prince Albert since 1944. Their family consists of two sons and three daughters. They are members of the United Church.

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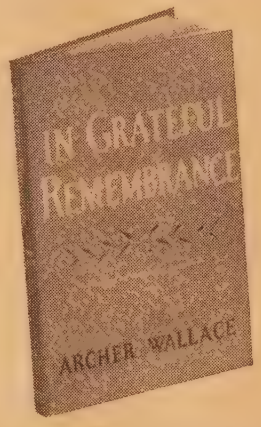

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By ARCHER WALLACE

The fifty addresses in this book are among the finest things Archer Wallace has ever done. They are shot through with courage and hope. A book to bring healing and comfort to the bereaved.

These addresses are specially valuable to ministers who have to conduct a number of funerals each year. Many of the same people are at the funerals. There has to be something fresh, not pessimistic, imbued with the larger hope of the Christian doctrine of immortality, in the minister's message. $2.00.

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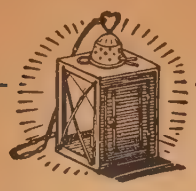

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DOORBELL

(*Continued from page* 2)

through. I had to find out how it all applied to me."

He found out, and, as others later told us, gloriously changed, he went into the company of his regimental messmates and reported it—the new relationship and the dedication of his life to God. What an entrance! A brother officer clewed it up, in awed and unaccustomed words: "It was not so much just what he said, nor the way he told it. But you saw **his face**, and it was like the face of Christ!"

Face values! At a men's national conference two concerned senior churchmen approached and confided, "There's a man here who has no faith. Doesn't seem to know what it's all about. Will you talk with him?"

"Why **me**? Aren't you both elders of the Church? Hasn't God brought him across **your** path, not mine?"

They found him, trouble scored, wandering about the spacious lawns of the conference hotel. They introduced us, then left us alone to sit on a rustic stone balustrade, and talk. It was noon time and all others had gone to the dining room but we two talked on, until at last an Unseen finger beckoned us to the sanctity of an upper room in the hotel, and there his bedside became an altar.

When we eventually went down to the still occupied dining room we found a secluded corner table and ate, almost in silence. A little later, outside under the trees we said good-bye, as he hurried to overtake his travelling companions. It was then the older elders reappeared, their earlier concern no longer showing, this time to whisper, "He doesn't need to say a single word. **We saw his face**, when he came into the dining room!"

Conversion, says Billy Graham, is not an intellectual assent. It is the whole man and the total will changed by the Spirit of God. And the evidence is the way in which we live. So this story didn't end there. For, months later, we picked up a paper and we, too, **saw his face**, and we read of him, in his home town a thousand miles away, "He has started a men's club in his Church, and he himself is heading it." Face values!

ACTION

(*Continued from page* 8)

or by the opinions of opposition party leaders? The only way to eliminate prejudice is with personal contact, and I believe that it is the responsibility of Christian Young Adults to encourage that through their groups. Invite your Mayor, Reeve, M.P., M.P.P. to visit your group and to outline his hopes and ambitions for those whom he represents. If you are big enough start a series on "Why I am" — a Conservative, Liberal,

On March 14th, at the regular meeting of the Board of Stewards of Asbury and West United Church, Dr. F. W. Wilkinson (left) handed the treasurer's books over to Mr. Charles Walter (right). Dr. Wilkinson was treasurer of the Church for thirty-three years, first in Clinton Street Methodist Church, then in West United Church on College Street, and later when that congregation joined the Asbury United Church in 1947. Rev. Gordon C. Hunter made a presentation to Dr. Wilkinson of thirty-three roses, given on behalf of the Board of Stewards.

C.C.F. But do not bicker. Receive the views, and then having received them make your evaluations. Do you know your social worker in the Children's Aid and the Red Cross? Do you know your health authorities, doctors, nurses, dentists, and hospital staff? Do you know your Educational Leaders and their hopes and dreams for **your** children? The men whom you elected as School Trustees and the teachers whom they have hired to lead your children are most important to you. We have a Home and School Association and it can be used for these purposes. Do we need **A Home And Church Association** where the parents can contact the teachers and superintendents of The Church School?

That we may be able to enter into this analysis of our community we must first **Know Ourselves** and the relationship which we have to the Christian Way of Life. We are responsible for we have placed these men and women in authority. They represent us and are responsible to us, but we are responsible to them that they may know our thoughts. Every man has social obligations to himself in the matter of self-respect. The command of Our Master was to "Love God and our neighbour as ourselves." Frankly I do not want to be loved as some men love themselves. We must respect our bodies, minds and spirits. And those obligations are to my wife and family and my neighbour's wife and family, that they may have economic, moral and spiritual security. We must analyze how we make our money as well as how we spend it. It is our responsibility to foster a strong moral code in our family and to foster an altar

Are You Coming

To the **National Conference** Couples and Young Adults Whitby, Ont., August 1 to 7.

This is a chance to

Enjoy a holiday and Christ recreation;

See new programme materi and group procedures dem strated;

Thrill to stimulating wors and fellowship;

Share ideas on programmes a projects for the Couples' Cl and Young Adult Fellowship your Church;

Help shape the national pol of our Church in this field organization.

Outstanding leaders will inclu Dr. George Johnston of Emman College, Toronto, presenting Bible as Exciting Experiences a Search for God; Rev. Ted Lei field of Manitoba; Mr. Rob Smithrim, lawyer and town Co cillor of Trenton, Ontario; a other national leaders in Church.

Provision will be made for ch dren of families who attend Conference.

The Ontario Ladies' College a lovely vacation centre w facilities for swimming, tenn and other recreational activitie

Name a delegate or two fr your Church and help them attend as your representatives.

If you desire further inform tion, send the attached form, Frank P. Fidler, Dean, National Young Adult Conferen Room 523, 299 Queen St. W., Toronto, On

Please send me further inf mation about the Conference to held at Whitby, August 1-7.

Signed.....

Address.....

where God can bring His Guida to bear upon our acts of living

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The Way of true Happiness through an intelligent co-ope tion with all mankind. Citizens is not a matter of location, geography, but of true heart ness, the location of our he The new life we have received Christ is our treasure, and exemplify His Way of Life is highest privilege and great task.

Grace Church, Meadow La Sask., Y.P.U., reported am activities: Taking of the morn service while minister was a at Conference, and the product of a Christmas Pageant under leadership of Miss Margaret G ing, which realized $24.58 for Missionary and Maintenance Fu Narrator was a young Engl girl newly arrived in Cana

E SUNDAY SCHOOL LESSONS

Jniform Lessons for Adult Classes

D. IcCRAE

Lesson for May 22
EZEKIAH ATTEMPTS RECONCILIATION
Chronicles 30: 1, 6-13.

this lesson we have a very ng example from Old Testa- History of the part which a geous Godly leader can take e making of a new world. esson should be studied ghout with present world ions in mind.

ekiah is the new king of and he assumed his king- in extremely difficult con- s. The manpower had been ered following a devastating t at the hands of Israel. of women and children had carried off captive. Ahaz had cked the temple at Jerusalem set up idol worship in the of Judah. The new king had provocation to pursue a y of revenge. In his wisdom with spiritual vision he chose ing attempt at reconciliation. ent about the task of cleans- the desecrated temple and an invitation to all Israel to and share with the people udah the observance of the over Feast at the Holy City.

his was a sincere offer of a ut leader made in the spirit onciliation, and the right onse to it might have changed whole course of human his- The response of the people Judah was spontaneous and ul and marked the beginning religious revival, but the le of the North—for the most — hardened their hearts, ked the king's messengers and hed them to scorn.

hose who did "come" had an larating experience. They were ied to lofty heights and, like er on the Mount of Transfig- ion, were moved to prolong feast for an extra period that r joy might endure.

reat good came of Hezekiah's itual leadership even though objectives were not all attained, he himself is increased greatly tature as we look back to his e. The story comes to us in our es and brings inspiration in the st of tension. We are exhorted it to keep an outstretched hand ellowship extended to all who e become alienated. "Come to sanctuary," said Hezekiah. hosoever will, let him come," s the Christian Evangel. May l grant grace in our time that re may be those in high places o will see to it the sundered tions of the human family may r be confronted with an open r to fellowship, even if through dness of heart they refuse to er it.

Lesson for May 29
EZEKIAH MEETS A CRISIS
2 Chronicles 32: 1-8, 32, 33.

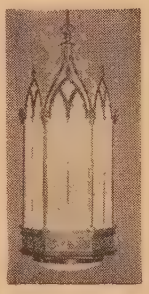
The towering personality of zekiah features this lesson, as it did the last one. He followed up his good deeds of that period with a widespread programme of religious reform. In the middle of his reign he experienced a severe illness when it was prophesied that he would not recover, but his fervent prayers were answered with restored health and a prolonging of his good reign.

This personal experience must have been a strong factor in preparing him for the great crisis which this lesson records. In 701 B.C. the armies of Assyria, flushed with many successes marched to the gates of Jerusalem and the people were terrorized since the disparity in numbers was so great. Hezekiah did all possible to lead his people to defend themselves, but he knew that would not be enough. He turned to God—took counsel from Isaiah the prophet of God—called his people to put their trust in God, and called forth all his own spiritual resources of faith. They do count.

Clearly, the reliance of the Assyrians was entirely on their physical might and their weapons of war. Hezekiah turned to God. Assembling his people in the accustomed place at the city gate he made his great appeal to their faith. He proclaimed the might of God over against the arm of flesh of the Assyrians. He voiced his own inner assurance that God "is with us to help us and to fight our battles." And the people took confidence.

We have a terrific pressure on us in our time to make us overstress the reliance on material forces for our defence, but we of the faith who are spiritual descendants of Hezekiah must do everything in our power to cultivate our spiritual resources and plead with people so to do.

The Assyrian assault did not come off. Manifestly the elements which prevented it were not of human ordering. Over a long period of time the threat was removed as the mills of God did their slow grinding. What Hezekiah's armies could never have done, God did because Hezekiah believed in Him and encouraged and inspired others to believe. "A mighty fortress is our God."



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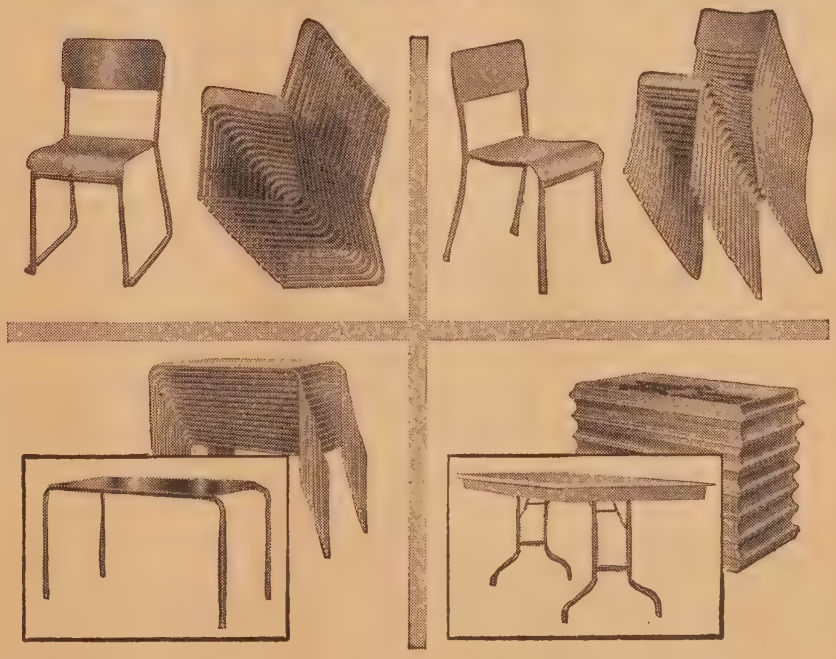

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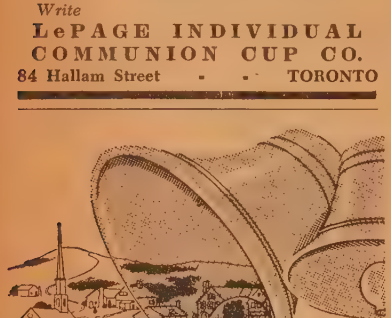

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The newly-opened and dedicated St. Andrew's Manse, Rossland, B.C., Rev. A. J. Lawton, minister.

65th Wedding Anniversary

On April 2nd, 1955, Mr. and Mrs. Harry Teece, now on a farm about two miles west of Lemberg, Saskatchewan, celebrated their 65th wedding anniversary. They were married at the bride's home about two miles east of Chickney Post Office by Rev. John Ferry, Presbyterian minister of Kenlis, Sask. The bride's name was Ellen Dixon and she was 20 years of age at the time of her wedding, and the groom's age was 29. The groomsman was Mr. A. J. Loveridge of Pheasant Forks and the bridesmaid was Emma Starling, who was married the next day to the bride's brother Edwin. Mr. and Mrs. Harry Teece have a family of nine children, all living, and all married with the exception of two bachelor sons who live on the home farm and handle it for their parents. There are 19 grandchildren and 24 great-grandchildren. They are United Church members.

Glebe Church, Ottawa, Ontario, Rev. J. P. C. Fraser, minister, at the 60th anniversary of the founding of the Sunday School gave recognition to Charles Chester Marshall for ten consecutive years of perfect attendance; dedicated a beautiful drape bearing the United Church Crest presented by Mrs. George Carson and Dr. and Mrs. R. C. V. Gray; and paid tribute to Mrs. J. E. Low, Superintendent of the Nursery, Kindergarten and Primary Departments since 1935, Mission Band leader 1929-1934, and teacher and organist 1933-35; gave commendation to Mr. Maitland H. McElary for thirty years' service as Secretary.

The Pugwash (N.S.) Church, Rev. George W. Sach, minister, held a special Mission of preaching and evangelism, with Rev. Kenneth Oates of River Hebert as missioner. A lively interest was displayed by the community. The hearty singing led by Senior and Junior Choirs appealed to all. At the Rally on Sunday afternoon at Wallace Bay, Revs. Hicks and Sach assisted the missioner. The music was led by the Junior Choir.

Over thirty made the decision to join the Church for the first time, and others rededicated their lives to Jesus Christ. A number joined the Church Membership Class which will conclude at Whitsun.

THE WORLD'S GREATEST NEE

HAROLD GARNET BLACK

Two global wars, their unfortunate aftermath, social and poli revolution, selfish nationalism, international tensions, economic c financial losses, increase in crime, parental and juvenile delinqu lowered idealism, the breakdown of family life, the loss of relig faith, a materialistic philosophy of life — all these things have immense strains upon the individual and serve only to accentuate great need of the undergirding and stabilizing influence of religion personal devotion. The first and most pressing need of our distra world today is a sense of the indwelling presence of God and of dynamic power which intimate touch with Him gives to human everywhere.

Mrs. Edgar Archibald.

70 Years in W. M. S.

Mrs. Edgar Archibald, Rosedale, B.C., last year celebrated an outstanding lifetime achievement—70 years an active member of the Woman's Missionary Society. The occasion was marked by a gift of flowers from the Westminster Presbyterial. She was honoured recently on the occasion of her 89th birthday by two groups of friends, who presented flowers, birthday cakes, and good wishes.

Mrs. Archibald came with her husband to Rosedale in 1912 from Nova Scotia. Mr. Archibald died in 1939.

Dr. Macleod at Five Oaks

"In many ways Five Oaks is ahead of Iona. You are nearer the grass roots than we, and you are more a part of the life of the Church, and yet our messages are closely akin, and we are near each other in our wave length." Such was the unique tribute of Rev. Sir George Macleod, D.D., founder of the Iona community of the Church of Scotland, when he addressed two great gatherings at Five Oaks.

Dr. Macleod's emphasis on the necessity of a clear witness in each vocation and a continued eagerness to make Christ real in all of life's relationships found a most responsive audience. "Holiness and wholeness are intertwined in the Jewish-Christian tradition. It was one of the un contributions of the Jew tha did away with religion, and n faith and life co-terminus," Dr. Macleod.

He was accompanied by I Macleod, in whose honour a was served by Mrs. B. L. O and the staff of Five Oaks. It the fifth birthday of the Macle oldest child, Mary, and L Macleod was delighted to rec a special birthday gift for M five cakes of maple sugar, car (as was inevitable at Five Oa in the form of oak leaves.

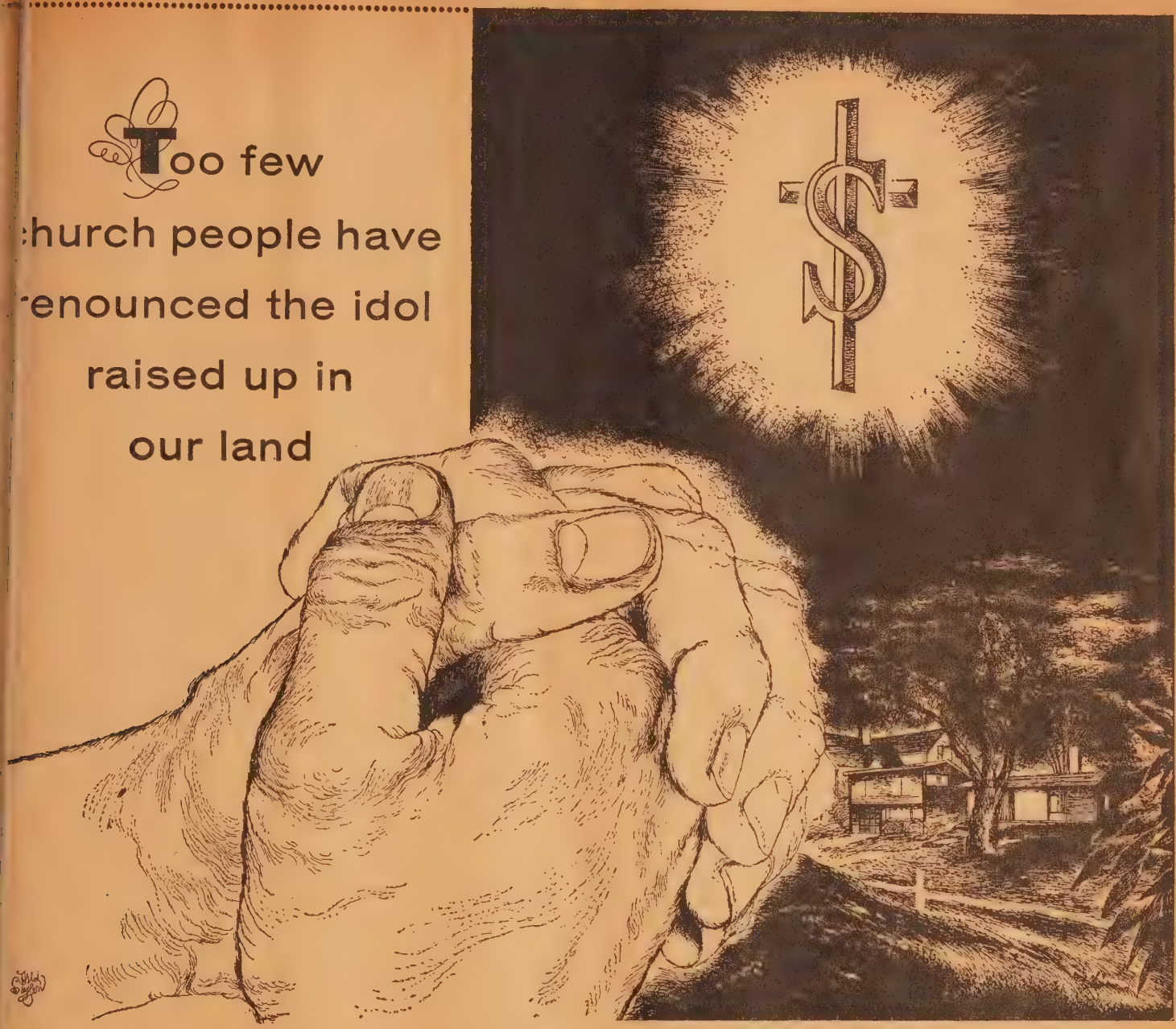
New Camp Site

St. Paul Presbytery is purch ing a new camp site on the bea ful Lake Whitney, in the hills northern Alberta, for the sum programme of youth groups. P chased for $1,700, the money loaned by a Deaconess do Home Mission Work, and realized the need of the youth the area. The Presbytery is ere ing buildings, and it is hoped obtain money for the project the sale of non-redeemable sha of $5.00 and up from Mr. W Fuller, St. Paul, Alta. The You People of Middlesex Presbyte having heard about the La Whitney Camp from a stud minister, sponsored a benefit its behalf which was grea appreciated.

RAMBLER'S

(*Continued from page* 11)

liberal. "Liberals know that wi is discoverable from human nat and history is the real revelat of God in the world." Whet this is fair to Christian liberal a good question. I imagine t many liberals in the Church wo dissociate themselves from Gifford's conclusions. But whet we call him a liberal or a hum ist we must respect him for integrity. It is refreshing to fin teacher in this tradition who not afraid to follow the logic his argument through to the where the Christian religion fi itself put on the shelf with other systems that have had th day and cease to be. This is more satisfactory than trying convert Christianity into so thing that it is not for the sake keeping the title. If the Christ religion is going to die let it t its own identification tag to grave.



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People just don't know *how* to give, r why they need to give.

Your need to give is not that your hurch has set up an operating budget or building project. It is, rather, that you, s an individual soul, need to give for your own spiritual growth and peace of mind.

The Christian motive for giving is never "I will give to the deserving," but "I will give so that I may live."

Time after time we have seen this attitude work what seemed a miracle in revitalizing a church in its influence in the community and in the extension of its benevolences.

Fifteen hundred times again this year we expect to see this happen, for that is the number of canvasses we will direct for churches everywhere.

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Renewed Effort Needed

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Newfoundland	$ 5,198	$ 6,075
Maritime	60,764	65,897
Montreal and Ottawa	97,398	93,759
Bay of Quinte	62,324	60,775
Toronto	167,341	180,528
Hamilton	122,626	124,792
London	96,339	86,810
Manitoba	47,713	50,681
Saskatchewan	40,694	35,935
Alberta	44,556	44,475
British Columbia . . .	52,427	59,923
Donations	5,952	4,588
	$803,332	$814,238

The above comparative statement of Contributions to the Missionary and Maintenance Fund at the end of April is not too encouraging. It would appear that the response to the Easter Appeal for the Needy of the World is not as great as it was last year. The returns to date from this Appeal total only $16,000 as compared with $66,000 at the same time last year.

It is hoped that a serious effort to make up for this shortage will be made by a supplementary canvass to enlist more new contributors through the regular channels and by raising the standards of giving. Let us keep before us the slogan — "More Givers Giving More" and plan now for a thorough Every-Person Visitation this Fall. We must not fail.

George A. Williams,
Acting Secretary.

New C. B. C. Series

Architects of Modern Thought

We live in an age of ideologies. Ideas are weapons: they lash men to action; they set at rest old fears and reveal new mysteries. They attack us from all sides—through books, newspapers, radio, television.

Today, when all ideas must compete in the market place, there is a fragmentation of scientific and philosophical thought. Most of us are unable to grasp systems of ideas as a whole.

In a Wednesday night series of talks, "Architects of Modern Thought," leading Canadian scientists and scholars will discuss the significance of certain major thinkers of the last hundred years. Many names might be included in the series. We believe that we have chosen those who have had a major influence on thought and action in our own time.

One of the most revolutionary of modern thinkers is Charles Darwin. His **Origin of Species** and **Descent of Man** are two of the most debatable books ever written. At the same time they are probably the least read of the great books of the world.

Darwin's ideas have perhaps suffered most of all from presentation in a fragmented form. On **May 11** William Rowan will discuss Darwin's ideas, influence, and contemporary significance. Dr. Rowan is Professor of Zoology at the University of Alberta and a well-known writer and radio speaker.

On **May 18** Barnett Savery, Professor of Philosophy in the University of British Columbia, will consider Karl Marx. On **May 25** the speaker will be Dr. Clifford Scott, who is President of the Canadian Psycho-Analytical Society and Director of the Psycho-Analytical training programme at McGill University, Montreal. His subject will be Sigmund Freud.

On **June 1** John Macdonald, Dean Emeritus of the University of Alberta, will discuss William James. Dr. Macdonald is the author of several penetrating philosophical works. There will be a talk on Albert Einstein on **June 8**, and the speaker's name will be announced later.

Second Series

In the fall there will be a second series on "Architects of Modern Thought" on C.B.C. Wednesday night. We expect to include in this series, talks on Jacques Maritain, Paul Tillich, Bertrand Russell, Jean-Paul Sartre, M. K. Ghandi, and other contemporary thinkers. The editorial adviser for both series is John A. Irving, Professor of Ethics and Social Philosophy at Victoria College in the University of Toronto.

Cross, Sword, and Arrow

By Gladys H. Barr. (Nashville, Tenn.: Abingdon Press.) $3.00.

The Children's Crusade of the thirteenth century is part of history, but to us of the twentieth century it seems impossible. To recapture some of the faith and zeal of those little children against a background of unbelievable cruelty, Miss Barr has a young troubadour in the employ of Pope Innocent III accompany them on their journey. It is thrilling, moving, exciting, a splendid novel about a period of which we know little. H. M. W.

John Street Church, Sault Ste. Marie, Ont., celebrated their 53rd anniversary in March. A Fireside was held in the Church School Rooms after the evening service with the Session in charge. Highlight of the evening was a report given by Mrs. J. C. Cameron on the history of our Church. She began when the property was purchased in 1901 and gave a complete account of the activities of the Church up to the present time. Names of many persons who played important parts in the growth of the Church were mentioned, many of whom have passed on and some who are still active members.

A sing-song was enjoyed at the close of the evening, after which refreshments were served by members of the Board of Session.

Five Oaks Conference

Turning out in numbers wh exceeded all expectations, nu and student nurses from as west as Windsor and east Belleville gathered at Five O for a week-end conference "Christianity and the Nurs Profession."

The interest was keen throu out. Special emphasis was pla on the necessity of partici training in religion and the i religion plays in the healing p cess during the training period the nurse. Miss Florence Gre away, of the McMaster Univers Nurses' Training staff, emphasi the value of the Christian und standing of suffering and of and death.

Miss M. Griffin of the Nurs Registry of Toronto spoke of Christian motivation of service the profession. "Only a real p sonal faith in Christ can effectiv combat the tendency towa cynicism and slackening of t sense of duty," she said.

The conference was in cha of Rev. Jane Bone, of the Fi Oaks staff, who led many of discussion periods, and conduct a memorable Communion Servi on Sunday morning. Rev. B. Oaten spoke of the place of fe in illness, and of faith as t answer to fear.

Rev. John Macartney

From time to time our ministry has b much enriched by reinforcements from Old Land. Of their number no choi spirit reached our shores than that of J Macartney, who was born in Cou Tyrone, Northern Ireland, on June 26, 18 and who came to Canada in 1908 to stu under the former Presbyterian Church. 1913 he graduated from the University Saskatchewan with the B.A. degree. theological course was pursued at K College, Toronto, from which he gradua in 1916. After a successful ministry Caledon he was called to Utterson. T in succession he served Keady, Monte Espanola, Sundridge, Mansfield, and last all Baysville, which he relinquished on J 30, 1954, to enjoy a well-merited retirem at Gravenhurst. Such enjoyment, howe was to be of brief duration for signs failing health were all too apparent. At age of 77 he passed away at the West Hospital, Toronto, on November 20, 19 On the following Monday the funeral serv was conducted by Rev. C. A. Gow D.D., assisted by Rev. W. Cairns Conn and Rev. C. E. Armstrong, Chairman the Muskoka Presbytery. Interment was Prospect Cemetery.

Surviving are his wife, the former M garet McMullan, two daughters, Ena (M A. B. Ellis of Espanola) and Marjorie (M Roy Johnson of Matheson) and three so Gordon, of Toronto; Harold, of Turbu and John, of Wallaceburg.

On all the Charges he served so w John Macartney will long be remembe for his quiet, earnest demeanour, his d gence in pastoral work, and the d spiritual note of his preaching. J. A. I

Mrs. Dora Stinson

The passing of Mrs. Dora Jewell Stin on December 14th, 1954, in her 88th ye removed one of the stalwart Christians Minto Township, Wellington County. was the daughter of the late Mr. and M Henry Jewell of Mitchell, and mar William J. Stinson of Harriston in 18 They farmed on the Sixth Concession Minto Township for more than 40 ye retiring to Harriston 18 years ago. T husband predeceased her in 1939.

She was a tower of strength in her ho and community; as Church Member, Sun School teacher and Women's Worker steadfastly gave of herself unto God's w She became a Life Member of the W.M many years ago. Recently the Minto Bra of the Harriston W.A., of which she

he founders, presented her with Member Pin of the organization. ng are four daughters, Mrs. Wil- ace) Zeigler, Mrs. Ralph (Elsie) d Mrs. John (Ruth) Connell, all ston, and Mrs. Harold (Claretta) Hamilton; three sons, Austin and h of Minto Township, and Rev. . Stinson, of Northside United Seaforth; and one sister, Mrs. Geo. f Cromer, Manitoba.

neral service was held in Harriston hurch, on Dec. 17th, conducted by ster, Rev. J. F. A. Bewell. The vas preached by the Rev. B. E. n of Fullarton, who feelingly paid her radiant Christian faith.

d's Word to her . . .
Stirred heart and hand
serves Him still . . .
In Emmanuel's Land."

iss Bessie Eastman

ly revered leader of young people way in Vancouver, B.C., in Decem- e person of Miss Bessie Eastman. luate in home economics from the y of Saskatchewan, she taught r 35 years. Her first service was ew Canadians in Northern Saskat- a work which became very dear art. After five years here she moved family to Vancouver, where she Florence Nightingale and Kitsilano ools. Her continuing love for work new Canadians caused her to ask ansferred to the Strathcona School, hildren from twenty-eight nation- ttended, and here for eight years ed hundreds of young strangers to into fine Canadians by her kindly nding and counselling.

any years she took an active part ife and work of her Church, Can- emorial United, where she was f senior C.G.I.T. groups, and also ndent of the C.G.I.T. department. years she was a member of the al Girls' Work Board, and for three years was its chairman. For several she was a group leader at Ocean ls' camps.

ll these interests in Church and nd community she gave unsparingly lf. At the funeral service, conducted pastor, Rev. J. G. Gorwill, a large of her teaching colleagues and and former members of her girls' gathered to pay tribute to her long oted service to young people.

leaves her mother, Mrs. Elizabeth , in Vancouver.

. John J. Noseworthy

ly 15th, 1954, death came suddenly J. Noseworthy of Pouch Cove, St. East, Newfoundland. He was 75, d finished his course, but the sud- of his passing came as a shock to knew him. It was as if one of the landmarks had suddenly been l. He personified the life of a former on of Newfoundlanders — a life erized by a rugged self-reliance and l integrity, products of the strong ical faith of Methodism.

service to his community was con- e. For forty years he was a Sunday teacher, and many who came to ir last respects spoke of him in this Down through the years many were by his general medical knowledge s of accident and minor physical ns. He enriched many a Church through his ministry of song, for gifted musically, and had a strong, ice. He enlivened community meet- ith the apt anecdote always told at opriate time, for he was a master eller. He could speak remarkably r one of his education, his knowledge English Bible enabling him to over- o a large extent his lack of much schooling. Indeed, here was a man owed what one can achieve through ough knowledge of the Bible.

the large concourse of people who d the Church for his funeral service xt of the sermon preached by his r, Rev. C. Gough, seemed very riate. It was 2 Samuel 3: 38, Know that there is a prince and a great llen this day in Israel? Indeed, his s such that one who has known him that God took him, and his loved eed sorrow not as they who have no One is sure that to his wife, the former Annie Maria Vater of Pouch Cove, and to all his family and friends, he would say in the closing words of the minister's funeral oration, "We shall meet in the Morning."

Mrs. Eva Sutton

One of the first band of women in Southminster Church, Ottawa, Ont., when it was organized in 1930, Mrs. Eva Sutton was determined with a group of like-minded women to see that the beautiful building should be built and paid for. She passed away in hospital at the age of 69 years in Ottawa.

Born in Russell, Ont., daughter of Joseph Albert York and Lucille Fetterly, she received her education at Kenmore, and marrying William Henry Sutton, she lived in Ottawa for 44 years. Residing first in the West End she was active in one of the congregations now forming Parkdale United, then joined McLeod Street, and moving to 21 Seneca Street, became a charter member of Southminster.

Delighting in the Church, as long as she was physically able she attended its services. An active member of the Woman's Association, and a Life Member of the W.M.S., her great desire was to eliminate the building debt of Southminster, and she had the joy of seeing that accomplished.

At the funeral service the Rev. Charles Donald, D.D., paid tribute to her life and work. "With what cheerfulness she served through the years in preparing and serving meals, along with others who delighted in so serving their Master," he said. "And what cheerfulness she contributed to what many would regard as drudgery. Those who worked with her, tell me that she always made their work into fun, and all felt they were indeed having an enjoyable time as they served the Church of Christ."

She is survived by her husband, who is an honorary Life Member of Southminster Committee of Stewards; two sons, Harold W., Cornwall, and Carl Y., Ottawa; two daughters, Mrs. Douglas Maloney (Iva), St. Hubert, and Mrs. P. D. J. D'Amour (Edith), Ottawa; one sister, Mrs. Edith McAuley, Toronto; and eight grandchildren.

J. R. M.

Rev. C. U. MacNevin

Rev. C. U. MacNevin died in Glace Bay, N.S., on February 7th, 1955, following an illness extending over the past five years. Prominent in Presbytery and Conference activities, and an effective minister in the pastorate to which he gave unstintingly of his unbounded energy, his passing is a distinct loss to the Church. During his ministry Mr. MacNevin took a keen interest in community affairs and was a popular speaker at public functions. He was highly regarded as a leader of youth and the camp at Upper Kent, N.B., which he was instrumental in founding, is an abiding witness of his concern for the physical and spiritual growth of young people. His death is regretted by a host of friends throughout the Church.

The Rev. C. U. MacNevin was born at DeSable, P.E.I., May 31, 1886, the second son of John C. MacNevin and Catherine (MacKay) MacNevin. After finishing school he attended business college at Charlottetown, P.E.I., and was employed for eight years at Moore and MacLeod's there. At that time he decided to enter the Christian ministry and attended Prince of Wales College, Charlottetown, Dalhousie University and Pine Hill Divinity Hall, Halifax, N.S., graduating in Theology in 1923.

He held pastorates in West and Clyde River, P.E.I., under the Presbyterian Church. Following Church Union he served in Cornwall, P.E.I., Andover-Perth, N.B., Georgetown, P.E.I., Weymouth and Dominion, N.S. While at Chalmers, Dominion, ill health made it necessary for him to accept semi-retirement in 1951, and he went to supply the quiet country Church at Marion Bridge. While there his health failed rapidly and in November, 1954, he entered Camp Hill Hospital, Halifax, for treatment, returning home early in January.

In the First World War Mr. MacNevin joined the Canadian Army Medical Corps and served overseas with the 25th Battalion.

He is survived by his wife, the former Alice K. Alden of Kent, England; two sons, Clarence of Truro, N.S., and Claude, Glace Bay, N.S.; and one daughter, Phyllis, Reg.N. (Mrs. Robert MacPherson), Glace Bay; two grandchildren, and three brothers and two sisters in Prince Edward Island.

The funeral service, under the direction of Sydney Presbytery, was conducted by the Rev. M. A. MacDonald, Sydney, Chairman of Presbytery, from Knox Church, Glace Bay, on February 10th. He was assisted by Rev. G. M. MacLean of Knox Church and Rev. D. I. MacIntosh of New Waterford. Rev. J. D. Archibald of Wolfville, a personal friend, paid tribute to the life and work of C. U. MacNevin.

At the graveside, services were conducted by Rev. John Jarvie, Dominion, assisted by Rev. A. A. MacLeod and Rev. G. M. MacLean.

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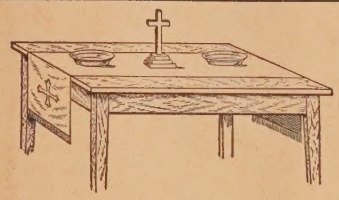

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EVERY FAMILY PLAN

The United Church Observer

Since the last report 54 congregations have enrolled in **The United Church Observer** Every Family Plan, bringing the total to date up to 1,452 congregations with 154,306 families listed. In one period of two days during April, 1,700 families were enrolled as several large congregations sent in lists at once. In less than two and a half years the circulation has increased by over 360 per cent. And as yet only one-third of the active families and only one-fourth of the total number of United Church families are enrolled. The Plan is well begun, but it is far from half done. Active promotion at the Spring Conferences will increase momentum.

Honour Roll

Desmond Church, Enterprise, Ont., Charge
Tatamagouche, N.S.
Souris, P.E.I.
Patricia Church, Namao, Alta., Charge
Bowman Church, Ancaster, Ont., Charge
College Hill, Ont.
Kaskawan Church, St. Joseph Island, Ont., Charge
Sharon Church, Byron, Ont., Charge
St. Andrew's Church, Halifax, N.S.
Whitechurch Church, St. Helen's, Ont., Charge
Walton Church, Stoughton, Sask., Charge
Baptiste Church, Bancroft, Ont., Charge
Innerkip, Ont.
Chisholm Church, Powassan, Ont., Charge
Minto, N.B.
Ardmore Church, Bonnyville, Alta., Charge
Donnacona Church, Valcartier-Portneuf, Que., Charge
Tantallon Church, Spy Hill, Sask., Charge
Bright's Grove Church, Camlachie, Ont., Charge
Coldwater, Ont.
Longford Church, Rama, Ont., Charge
Waskada, Man.
Roy's Church, Thames Road, Ont., Charge
Wainwright, Alta.
Canal Church, Muskoka, Ont., Charge
St. Andrew's, Elgin Avenue Church, Winnipeg, Man.
Centre Street Church, Shaunavon, Sask.
Chelsea, Que.
Larchwood Church, Levack, Ont., Charge
Chown Memorial Church, Vancouver, B.C.
Sheridan Church, Trafalgar, Ont., Charge
Trinity Church, Cookshire, Que.
Bethesda Church, Thorndale, Ont., Charge
Skidegate Mission, B.C.
Fairview, Ont.
Wesley Church, Underwood, Ont., Charge
Cold Lake, Alta.
Birchcliff Church, Toronto
Trinity Church, Shelburne, N.S.
Elimville Church, Thames Road, Ont., Charge
Victoria Church, Thornbury, Ont., Charge
North Runnymede Church, Toronto
Warburg Church, Telfordville, Alta., Charge
Petrolia, Ont.
Norfolk Street Church, Guelph, Ont.
Boultbee Memorial Church, Bralorne, B.C., Charge
St. Andrew's Church, North Bay, Ont.
Brant Avenue Church, Brantford, Ont.
Fifty United Church, Winona, Ont., Charge
Millbank, Ont.
Craigmyle Church, Delia, Alta., Charge
Simpson Avenue Church, Toronto
Trinity Church, Kitchener, Ont.
St. James Church, Ottawa, Ont.

Pulpit Vacancies

Mansfield Pastoral Charge, Simcoe Presbytery, now a three-point charge, will be vacant June 30, 1955. Interested ministers please contact Carl Ireland, R.R. 1, Mansfield, Ontario.

St. Andrew's, Watford - Bethesda, two-point charge, Lambton Presbytery, vacant June 30th. Please write D. J. McKercher, Watford, Ontario.

Orton Charge, Dufferin - Peel Presbytery, vacant June 30, 1955. Interested ministers write J. A. Reed, Orton, Ontario.

Trinity Church pastoral charge will be vacant on June 1st. Ministers interested write V. W. Newman, Box 94, Malton, Ont.

Portage La Prairie, Manitoba, pastoral charge becomes vacant June 30th, 1955. Requires services of a minister and an associate minister. Interested ministers please contact Gordon W. Snider, Secretary Pastoral Relations Committee, 125 Cochrane St. S., Portage La Prairie, Manitoba.

Annan three-point charge, Grey Presbytery, seeking a minister for July 1st. Interested persons please write John Couper, 386 13th St. East, Owen Sound, Ont.

Valleyfield United Church, Valleyfield, Que., one-point charge, will be vacant June 30th, 1955. Interested ministers please write D. P. Boyd, 103 Dufferin Road, Valleyfield, Que.

Newington two - point pastoral charge, Glengarry Presbytery, vacant June 30th, 1955. Interested ministers write Mr. Wm. Pettit, R.R. 1, Newington, Ontario.

Selkirk - Cloverdale (two point charge), Winnipeg Presbytery, becomes vacant June 30th. Interested ministers write Mr. P. E. Robinson, Box D308, Selkirk, Manitoba.

Bruce Mines - Desbarats pastoral charge becomes vacant June 30th, 1955. Interested ministers please contact H. D. Peterson, Box 100, Bruce Mines, Ont.

Innerkip, three - point pastoral charge, Oxford Presbytery, vacant July 1st. Ministers interested write E. R. Shelby, Eastwood, Ontario.

Hillsdale, three - point charge, Simcoe Presbytery, requires a minister June 30th, 1955. Interested ministers contact the Pulpit Supply Committee, Rupert McGrath, R.R. 1, Elmvale, Ontario.

Avonlea-Hearne two-point pastoral charge becomes vacant June 30th, 1955. Interested ministers are invited to contact R. M. Holland, Avonlea, Sask.

The Larder Lake three-point pastoral charge, Temiskaming Presbytery, becomes vacant June 30, 1955. Interested ministers are invited to communicate with S. C. Yule, Virginiatown. Ontario.

Bayside Pastoral Charge, Belleville Presbytery, vacant June 30, 1955. Interested ministers please write R. Edmondson, R.R. 2, Belleville, Ont.

Creston Charge, Kootenay Presbytery, B.C., vacant June 30th. Interested ministers please contact W. J. Scott, Creston, B.C.

West Howe Sound Church, four-point charge, Vancouver Presbytery, becomes vacant Sept. 1st, 1955. Interested ministers please write to Geo. A. Marsden, R.R. 1, Gibsons, B.C.

Viking, Alta., two-point pastoral charge, St. Paul United Presbytery, vacant July 1st. Interested ministers apply to K. Hilliker, Viking, Alberta.

Kilsyth three-point Pastoral Charge, Grey Presbytery, pulpit will be vacant June 30, 1955. Interested ministers please write W. Austin Brown, R.R. 5, Tara, Ont.

Romney - Glenwood, four-point pastoral charge, Kent Presbytery, becomes vacant June 30th. Interested ministers please write Harvey Wharram, Wheatley, Ontario.

Pastoral charge of Central Circuit of The Wesleyan Methodist Church of Bermuda (in union with The United Church of Canada) becomes vacant June 30, 1955. Interested ministers please write, by airmail, Joseph J. Outerbridge, Flatts, Bermuda.

Ashton, three - point pastoral charge, Ottawa Presbytery, became vacant April 30th, 1955. Interested ministers please write Adam W. Jones, Recording Secretary, R.R. 3, Ashton, Ontario.

Port Carling, three-point charge, koka Presbytery, becomes vacant June Interested ministers write C. L. Edw R.R. 1, Port Carling, Ont.

Lancaster Pastoral Charge, Glen Presbytery, vacant May 31st. Inter ministers write to John A. Mitchell, Bainsville, Ont.

Holiday Supply

The United Church at Kapuska Ont., Cochrane Presbytery, desires ho supply for the month of August and 4th (morning service only), in return use of modern manse. Interested mini please write Mr. F. A. Nichols, Box Kapuskasing, Ontario.

August Supply

Rev. E. Kenneth Snyder, Faith Eva ical and Reformed Church, Baltim Maryland, is desirous of supplying a adian Church during the four Au Sundays. Communications should addressed to him at 329 E. Univer Parkway, Baltimore 18, Maryland.

Rev. D. F. Helm, Hot Springs Pre terian Church, Hot Springs, Virginia, w like to come to Canada for August. would preach in a Church in exchange accommodation. Would prefer a loca "conducive to rest and accessibility to pl of interest." Address communications d to Hot Springs.

Births

PHINNEY—Born to Rev. and Mrs. Fr Phinney, Aberdeen, Sask., a son, Go James Eugene, on March 15th, 1955.

WALMSLEY — Born to Rev. and Omar Walmsley (formerly Barbara Gra of Maidstone, Sask., on March 9, 1955 son, Stephen Grant.

Walton Memorial Chur Bronte, Ont., Rev. A. Page, m ister, held its Annual W.M meeting to honour Grandmothe and Great - grandmothers. M Jane Scott of Toronto was speaker. Guests from Palerm Oakville and sister Churches the community were present.

Publishing House Notes

The Annual Conferences

The annual Book Displays w be provided again for the fort coming Conferences. Rev. Elm S. Leaker, B.A., newly-appoint Assistant Manager of the Depar ment of Church and Chur School Supplies, will take char in the four Western Province Mr. Gordon H. Bray, Retail Boo Sales Manager, and members his staff will attend the Centr Conferences. Rev. Paynt Macintosh, B.A., Secretary of t British and Foreign Bible Socie Halifax, will supervise the displ at the Maritime Conference. Mi isters and laymen are invited take advantage of these displa and to place their orders for boo and supplies.

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FOR Trinity United Church, Charlottetown, P.E.I. New 3-manual Casavant Organ. Salary $2,000.00. Excellent teaching opportunities. Furnished studio provided. Reply to Church Secretary.

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COTTAGE for rent, reasonable, for July. Two bedrooms, water and toilet indoors. Use of row boat. Good fishing on Trout Lake near Parry Sound. Apply Box 624, Strathroy, Ontario.

TWO Cottages for rent by month or season. Beaumaris, Lake Muskoka. One sleeps four, the other nine. Both contain every city comfort and convenience. Dr. S. K. Clark, 267 Russell Hill Road, Toronto.

COTTAGE on Severn River—boats, motor —hydro — August—$100.00 per month. Rev. T. A. Morgan, Box 255, Bowmanville, Ont.

SUMMER SUPPLY AVAILABLE

UNITED Church minister and missioner, Saskatchewan Conference, desires summer vacation appointment for August in Ontario—take services for use of manse. Box 1160, THE UNITED CHURCH OBSERVER.

Ministers' Wives' Association Tea

The Toronto Ministers' Wives' Association will hold the Annual Conference Tea in Sherbourne United Church, Carlton and Sherbourne Streets (three blocks East of Carlton Street Church where Conference meets) on Thursday, June 2nd, at 3.00 p.m. Special guests will be out-of-town ministers' wives, missionaries, and lady delegates to Conference.

Mrs. W. H. Shaver, President.
Mrs. Earl A. Nichol, Corr. Sec.

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Dedication

St. Andrew's Church, Ioco, B.C., Rev. Archie MacLean, a former pastor, at a recent service dedicated the vestry, choir room and kitchen additions to the Church building; and a picture, "Christ at Heart's Door." Tributes were paid to Mr. H. Matthews, builder; to the Committee of Stewards for supervising the work and installing the automatic oil furnace; to the women's groups and all others who contributed time and money.

Special music was a feature.

The Church must exhort her members to obey the laws of the country, to cherish health, to encourage education, to be good neighbours and Christian citizens as followers of Jesus Christ.

Robertson Church, Edmonton, Alberta, Rev. R. Douglas Smith, minister. Nobody would ever have believed until the figures were all added, that one small group could have done so much relief work. Every week for one afternoon this group, presided over by Mrs. A. Penn, sort, repair, pack and ship all kinds of used clothing. Apart from a brief tea break, they keep right on. Since 1948 they have shipped 13,780 pounds of clothing and the quilts they made to needy people, and the Church Committee on Overseas Relief in the same time collected and distributed $13,626. The chairman of this Overseas Relief Committee is R. L. Sutherland, and M. E. Collins is Secretary-Treasurer.

Central Church, St. Thomas, Ont., Rev. E. J. Roulston, minister. The mortgage on the $35,000 hall, a memorial to those who served in two World Wars, and also to those who served the Church with distinction through its 80 years, was burned at a special ceremony in the Church hall following a recent Sunday evening service. The Church is now free of debt.

The first sod was turned August 13, 1950, at a ceremony addressed by Very Rev. J. H. Arnup, D.D., former Moderator of The United Church of Canada. It was dedicated March 23, 1951, by Rt. Rev. C. M. Nicholson, then Moderator of the Church. Individual donations reached $15,000, and the rest of the cost was cared for by the mortgage. Because the hall's facilities were available in 1951 the London Conference was able to meet in St. Thomas that year, when the minister of Central Church, Rev. E. J. Roulston, was president.

Participating in the mortgage-burning ceremony were C. B. Voaden, chairman of the building committee; W. J. Little, chairman of the Stewards; Lawrence Polley and G. O. Howse, secretary and treasurer, respectively, of the building fund; and Mrs. Alfred Bareham, who recently stepped down after seven years as president of the Woman's Association.

Purple Valley, Ont., Church on the Cape Crocker Charge, Rev. J. L. McFadden, minister, at a recent Communion Service received eight new members on profession of faith and two by transfer. At Adamsville, the minister received nine members and baptized five of them.

Photo by Editor

Mr. Arthur Kirby, Maintenance Manager, with 55 years of service to The Publishing House, is retiring. At a tea in the Board Room given by the officers of The United Church of Canada in his honour, the Moderator, Rt. Rev. George Dorey, D.D., right, presented a gift and extended the good wishes of all. Mr. Kirby expressed his appreciation in delightful, reminiscent vein.

Trinidad Reports

The Literature Committee appointed jointly by the Trinidad Presbytery and the Interim Committee for Women's Work has reported for the year 1954. Its two aims have been kept in mind, namely (1) To promote the use of Christian Literature, and (2) to provide suitable literature not otherwise available.

Tracts have been distributed and widely and favourably read. Christian Literature Sunday, the first Sunday in June, was used to have special speakers in every charge with book displays. Approximately $1,500 of Christian literature was sold. The Church is trying to use the influence of the printed word to bring the people to the "power of God unto salvation."

Trinidad Service

A Founders' Day Service was held in Naparima College, San Fernando, Trinidad, recently, in honour of the founder of the Mission, Rev. K. J. Grant, D.D. The family was represented by a grandson, Mr. K. Lindsay Grant, and a granddaughter, Mrs. James Forbes, who placed one of the wreaths on the tablet, a student placing the other.

Rev. J. C. MacDonald, D.D., minister of Susamacher Church, founded by Dr. Grant, gave the address.

The college staff and students attended in large numbers.

Caradoc Indian Mission, A. D. Lehman, missionary. Over the past two years the Oneida United Church Indian Choir have been able to bring inspiring programmes of Gospel singing and personal testimonies to 16 congregations of various denominations, including local Churches and as far away as Elmwood, Mildmay, and Stouffville, Ontario. Offerings from these Churches have enabled them to purchase a new supply of music, tune the instruments, and paint the Church auditorium throughout.

Anniversary

Okanagan Falls (B.C.) Chu Rev. S. Pike, minister, rece celebrated its 25th anniversa with the minister in cha assisted by Rev. E. Rands.

The little Church, wearin new coat of paint, and with nish glistening, was filled flowers for the occasion. Buil 1907 in the mining town of F view, twenty miles away, money collected by the Pre terian minister at services he played a portable organ, it moved to its present location wh the mines ceased operating, in 1929 was dedicated for ser at Okanagan Falls. Disas threatened in 1936 when a d burst and flooded the commun but as soon as possible the co gregation shovelled out the s tidied up, and gathered to gi thanks no lives were lost.

New Film

In the Face of Jeopardy is new film released by the Broad casting and Film Commission, 22 Fifth Ave., New York 1, N.Y. is a tense dramatic film with tw gripping stories to tell—the ver personal account of one man struggle between faith and fear— and the authentic, documente story of the present-day strugg between Communism and Chris tianity being waged today South-east Asia. It was filmed Asia and no professional actor were used. It was written, pro duced and directed on behalf o the Joint Commission on Missio ary Education of the Nationa Council of the Churches of Chris in the U.S.A., by Lloyd E. Young

Preaching Mission

Trinity Church, Napanee, Ont Rev. A. F. Binnington, minister celebrated its Anniversary with Preaching Mission for three night with Rev. E. Crossley Hunter D.D., Toronto, as missioner. Con gregations were good, on the la night, a Wednesday, reachin capacity of 550. A massed choi of 73 voices, made up of member of Trinity, Grace, and several o the neighbouring Churches, le the music. A number of theolog ical students from Queen's wer also present.

Treasurer Honoured

Mr. George Ernest Buchanan Treasurer for 35 years, wa recently honoured by the congre gation of Parkdale Church Toronto. He was presented wit an address expressing appreciatio of the long term of service Treasurer and the new Commun ion Service was dedicated in h honour. The presiding elder an trustee, Mr. J. Sidney Winte accepted the gift for the cong gation, after which the minist Rev. F. Clifford Miller, conduc the Dedicatory Service.